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The Outlook

A Family Paper

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CORRESPONDENCE
NOTES AND QUERIES

Sunset

By Julie M. Lippmann

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Behind its hills of azure and between
This world of night and boundless silver space.
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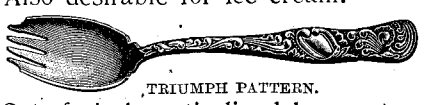

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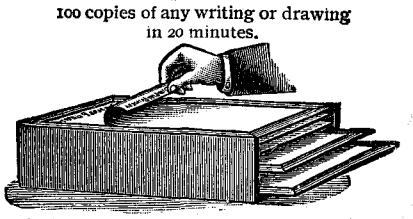

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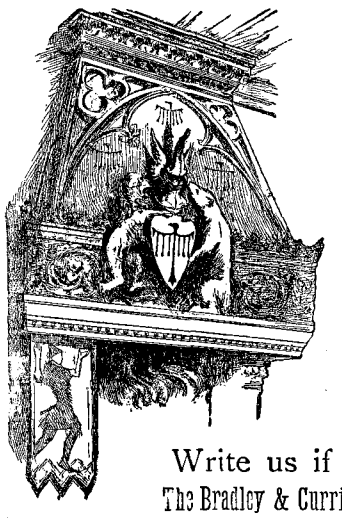

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A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 50 For Week ending 28 July, 1894 Number 4

THE President, with a disregard of conventionalism very characteristic of him, has written a "personal" letter on the tariff issue, which, being read in the House of Representatives, has had all the effect of an official communication to Congress, and has put a new aspect on the tariff debate. Precisely the best portions of this letter—which we publish entire in another column—have aroused in the Senate the greatest bitterness of feeling. After declaring that the Senate bill is an abandonment of Democratic principles, and means "party perfidy and party dishonor," he continues:

"It must be admitted that no tariff measure can accord with Democratic principles and promises, or bear a genuine Democratic badge, that does not provide for free raw material. In the circumstances, it may well excite our wonder that Democrats are willing to depart from this the most Democratic of all tariff principles, and that the inconsistent absurdity of such a proposed departure should be emphasized by the suggestion that the wool of the farmer be put on the free list, and the protection of tariff taxation be placed around the iron ore and coal of corporations and capitalists. How can we face the people after indulging in such outrageous discriminations and violations of principles?"

In treating the sugar schedule he is both less explicit and less clear; but, if we understand him aright, he holds that a tariff on refined sugar is not inconsistent with Democratic principles, which allow for a revenue tariff on manufactured articles, and therefore the question of such a tax may be left to be determined by compromise, even if it does aid, incidentally, the Sugar Trust. He also expresses disapproval of the income tax, but is willing to yield upon this point to the majority of the party.

❀

In the House the reading of this letter was frequently interrupted by applause. It came at the close of an exceedingly spirited speech by Chairman Wilson stating that the Senate conferees, whatever their own opinions, had entered the conference fettered by "the apprehension that there were forces in the Senate, however small, yet powerful enough to resist successfully the passage of any bill which did not make concessions to great corporate and trust interests." After Chairman Wilson's speech and the reading of the President's letter, the House, without serious debate, voted not to concur in the Senate amendments. In the Senate, however, on the day following, the letter was the occasion of a debate animated to the point of bitterness. It was opened by Mr. Smith, of New Jersey, who declared that the Democratic platform demanded, not free raw materials, but simply freer raw materials, and this the Senate bill had granted, reducing the duty on iron ore from 43 to 23 per cent., and the duty on coal from 75 to 40 cents a ton. Mr. Hill, of New York, came to the defense of President Cleveland, pointing out that the Democrats in the last Congress supported successive bills freeing raw materials, and that these efforts were indorsed by the Democratic National Convention. This speech of Senator Hill did not improve the temper of Senator Vest, of the Finance Committee, who replied with unexpected fierceness to the criticisms of both the New York leaders. Senator Vest first dismissed with scorn Senator Hill's pretensions to tariff reform leadership, and then proceeded to attack the President for having forgotten the position given him by the Constitution and attempting to influence legislation. The bill as it passed the Senate, he angrily concluded, "will become law, or the McKinley Act will remain upon the statute-books. I wish it were otherwise." On Monday Senator Vest's speech was exceeded in bitterness and also in power by that delivered by Senator Gorman, who "hurled back" at the President the charge of "perfidy," and called upon Senators Jones, Harris, and Vest to bear witness that the President and Secretary Carlisle had been consulted upon the Senate bill while it was in preparation, and had given approval to its main features. He denounced the President's letter as "the most uncalled-for, the most extraordinary, the most unwise communication that ever came from a President of the United States." The President's action, he said, could have come only from one who "was consumed by vanity and desired to set his judgment above that of his fellows, or desired to keep an issue before the people that he might ride into power." At the close of Senator Gorman's speech the Senate voted not to recede from its amendments, but agreed to hold further conference with the House.

❀

Senator Gorman's charge that the President first accepted and afterwards repudiated the Senate amendments is one that cannot fairly be discussed until all the evidence is in. But as an independent journal we can find neither justification for the criticism upon the President for venturing to write a letter respecting pending legislation, nor for the fears lest it shall defeat all tariff legislation by the present Congress. It is true that the unwritten Constitution of Great Britain prohibits the King from making any attempt to influence legislation; but it is also true that this public jealousy of royal intervention is a tradition coming down from past ages, when the King attempted, sometimes with success, to overawe the Parliament. We do not inherit the tradition. The Constitution of the United States explicitly declares that the President shall "from time to time . . . recommend to their consideration [*i. e.*, that of Congress] such measures as he shall judge necessary and expedient." If he may do this by an official message, he may surely do it by a personal letter. The intervention is no greater in the one case than in the other. But we do not wonder that some of the Senate politicians find themselves hit hard by the President's indictment of a bill which gives a bounty to the great corporations and denies it to the farmer. For the agriculturists constitute a large body of voters, and they are beginning to show some sensitiveness to their own interests, not to say some

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jealousy of corporations. As to the threat that if the Senate bill is not adopted no bill at all will be allowed to pass, worse evils might befall the country—as, for example, the passage of a bill notoriously and even avowedly framed on no consistent principle, but made up by a series of bargainings, some of them political, others of them financial, and euphemistically called a "compromise." The McKinley Bill represented a political principle; so does the Wilson Bill; but the Senate Bill represents nothing but the political and pecuniary fortunes of the Senators who have framed it. If it gets before the President at all, he will do wisely to veto it, and go to the country on that veto.

❀

Last week's history of the strike is almost exclusively the history of the court proceedings against the strikers. Even in California the strike virtually ended about the middle of the week, when the Southern Pacific road offered to take back all men not guilty of crime. By the end of the week the railroad strike seemed to have ended everywhere. The indictments, however, continued to be issued against the strike leaders. If the contempt cases in Ohio have been correctly reported, Judge Taft has sentenced to six months' imprisonment one of the strike leaders, on the ground that he urged a boycott which would have forced railroads to break their contracts with the Pullman Company. In the Indiana contempt cases Judge Baker is reported to have expressed doubt whether men could be enjoined from peaceably calling upon others to quit work, but later was reported to have intimated that no strike was peaceable. "Every one that has any sense at all," he is quoted as saying, "knows that strikes would not amount to anything unless they follow it out by violence." This is rather extreme doctrine, since the Federal labor reports, those of New York State, and those now made by the English Board of Trade, indicate that about one-half of all strikes are at least partially successful. Many persons of sense had believed that violence never secured success. In the Chicago cases, which are the most numerous and important, the strike leaders were early last week imprisoned for contempt of court pending their trial. Mr. Debs and his associates refused to give bail, on the ground that the order against them was void. "It was necessary," said their attorney, "to prove that they were in contempt before they could be punished for it. The constitutional right of trial by jury could not be frittered away at the demand of interests that believed that injunctions were created for their especial benefit." The District Judge ruled, however, that, whether the injunction against them was valid or not, they were in contempt for violation of it during its temporary continuance. The trial was begun on Monday of this week.

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The indictments against Mr. Debs should be pressed, that the country may know whether our present laws prohibit such a boycott against the community as that of the American Railway Union, and what protection they now afford against such a high-handed outrage. But we should be sorry to see the contempt proceedings against Mr. Debs prosecuted to a successful issue, and that he be subjected to imprisonment under those proceedings. This is not because we have any sympathy for Mr. Debs, or any desire to see him shielded from just penalty if he has broken the law of the land; nor because we think that policy calls for any compromise with lawlessness. But the American people have inherited from their English ancestors a just jealousy of any judicial proceedings which seem to undermine or weaken that bulwark of individual liberty, the right of trial by jury. If Mr. Debs has not violated existing laws, and the acts which he has committed are acts of injustice, the law should be amended, but that amendment should be sought at the hands of the Legislature, not by *ex post facto* judicial decisions. If he has violated the law, he should be adjudged guilty by a jury of his peers. We are not ignorant of the provision which both English and American law makes for the granting of injunctions and the enforcement of them by proceedings for contempt, but it would be a new departure in equity jurisprudence to enlarge this method for the purpose of punishing a crime against the peace and order of the community; and the same spirit which in England resented the endeavor of Charles I. to punish supposed offenses without a jury trial would be and ought to be quick in America to resent any such endeavor in this country, whencesoever it may come, and by whatsoever authority sanctioned.

❀

Governor Tillman, of South Carolina, has issued a formal order for the reopening of the dispensaries on August 1. The latter part of July the political complexion of the Supreme Court is changed, a Reform judge taking the place of one of the Conservatives. As the Court divided along factional lines when the dispensary question was previously before it, it is now believed that the friends of the dispensary can secure a favorable decision any time they desire. The dispensary system has become more popular since its overthrow by the Court. The stock of liquors in the various dispensaries, State and county, has not been touched since the Supreme Court decision in April, and all officers have been retained on half pay. The system can therefore be put in operation at a moment's notice. The Governor claims the legal right to reopen the dispensaries because the present law (that of 1893) was never declared unconstitutional, but only its predecessor, the repealed law of 1892. The present law, therefore, may be enforced by the executive until the Court pronounces against it. This a Reform court is not likely to do. The situation bids fair to be analogous to that in Ohio, where the (Dow) law taxing the saloons was pronounced unconstitutional by a Democratic Supreme Court, but pronounced constitutional by its Republican successor—the Court dividing along party lines just as the Legislature had done. It is perhaps to be regretted that the Governor did not defer the reopening of the dispensaries until the Legislature reassembled in December. If the Legislature should eliminate the revenue feature from the dispensary system, its constitutionality would be rendered unquestionable. For other than constitutional reasons this feature should be eliminated. The temperance agitation which resulted in the enactment of the Dispensary Law was an agitation for prohibition. It was prohibition pure and simple which the Democratic voters of the State had indorsed by a majority of ten thousand. Good faith demanded that no measure should be enacted not acceptable to the Prohibitionists. The dispensary system was acceptable to them, but not its revenue or profit feature. This feature was introduced at the instance of Governor Tillman, who wished the State control of the liquor traffic to be made a source of revenue as well as a means of restriction. The Prohibitionists of South Carolina, as well as those at the North, believe that public revenue from the liquor traffic simply interests the whole body of taxpayers in its preservation, and are unalterably opposed to it in every form. If, therefore, the Carolina Legislature eliminates the profit feature from the law, it will not only remove all constitutional difficulties, but will give the State the

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system demanded by the moral sentiment of the majority of its constituents.

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Monsignor Satolli's decision respecting those engaged in the liquor traffic emphasizes the opposition to that traffic expressed by the Third Plenary Council at Baltimore in 1885, and carries it somewhat further. Bishop Watterson, of Columbus, Ohio, who is an ardent temperance man, in the last Lenten season addressed a letter to the clergy of his diocese dealing with the temperance problem. In this letter he withdrew his approbation "from any and every Catholic society or branch or division thereof in this diocese that has a liquor-dealer or a saloon-keeper at its head, or anywhere among its officers," and refused every such society recognition until it ceased to be so officered. He also required his clergy to refuse absolution to any saloon-keepers who carried on their business in violation of the civil law, as by selling on Sundays and the like. An appeal was taken to Monsignor Satolli, and to this appeal he gave an answer upholding the Bishop. Dissatisfaction with this decision having been expressed, with the approval of the Bishop a second appeal was taken. The answer of Monsignor Satolli to this second appeal affirms the right of the Bishop to render such a decision and confirms it. What to the general public is more important is the Apostolic Delegate's moral approval of the decision: "The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it." We doubt whether any act of either Church or State within the last ten years has had in it more promise of power to restrict the liquor traffic and bring it under obloquy in that section of the community in which it is most desirable that it should be brought into obloquy. In this country public opinion is more potent than law. If Bishop Watterson and Monsignor Satolli represent the public sentiment of the Roman Catholic hierarchy on the subject of the liquor traffic, and the hierarchy generally will take courage from this utterance and follow the precedent which it sets, the Roman Catholic Church can exert an influence against the saloon equaled only by the influence exerted by the conjoined exertions of the Christian wives and mothers through the various temperance organizations in which they are co-operating.

❀

The New York Constitutional Convention made considerable progress last week toward reaching the end of its labors. This progress, however, was rather in the direction of disposing of proposed amendments by rejection than of deciding upon amendments to be recommended. In point of fact, we believe only one amendment has as yet reached a third reading in the Convention, and that relates to a comparatively minor matter—the abolition of the office of coroner. The Committee on Suffrage has voted, by a majority of 13 to 4, to report adversely all the proposed amendments relating to woman suffrage except that which would give woman the right to vote for school officers. This amendment is still held under consideration. The committees on the judiciary and on taxation have advanced in their work of framing new propositions; we reserve the description of the measures proposed until they shall have been completed and presented to the Convention. One of the most important steps of the last week was the reporting by the Committee on Education of the following new section relating to sectarian school appropriations:

"Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning wholly or partly under the direction or control of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Committee favored the section by a vote of 10 to 3. Another proposed amendment which is to be reported favorably is that abolishing the limitation of $5,000 upon the sum which may be recovered in damages for loss of human life. An interesting session of the Convention was that which listened to petitions from the Socialist Labor party of New York City, one in favor of an amendment providing for the gratuitous and non-sectarian instruction of every child of school age, and the furnishing of free meals to the school-children of destitute families; the second favoring the purchase of the railways by the State. The second petition referred to contained a declaration of principles which we quote at some length:

"We believe that the people of this State, who co-operatively own and operate the Erie Canal, for instance, can and should likewise own and operate their great railroads, until the people of the United States on National grounds may decide to own and operate all such arteries of inter-State exchange; that the cities of New York and Brooklyn, who co-operatively own and operate the East River Bridge, can and should likewise own and operate their surface and elevated railways, and all other local means of public service of any sort; that it is no more difficult for a municipal corporation to run a gas or electric plant than a water-works, a fire department, or a public school; and, lastly, that in the present class struggle, born of class legislation and involving the very existence of the Republic, it is the plain duty of the Constitutional Convention of the Empire State to take timely steps for the abolition of class rule by an immediate return to the people of their public privileges."

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The people of the United States are certainly moving in this direction; but it is characteristic of the Anglo-Saxon to move one step at a time, and we do not believe that the people of this State are ready yet to adopt these principles and carry them out in State and municipal life. The most that would be advisable or even practicable would be an amendment to the Constitution, if one is needed, enabling the cities to acquire the ownership and control of gas and electric works, etc., and, possibly, enabling the State to acquire its railways. But, in our judgment, governmental control of railways is more likely to come through Federal than through State action. The proposed section prohibiting appropriations for denominational schools is in accord with the fundamental American idea of separation of Church and State. We urge this amendment, not on the narrow sectarian ground that the Roman Catholic Church is getting more than its share of public moneys, but on the broad ground that it is inherently just that the taxpayers who provide the money should determine the methods and conditions of its expenditure. There should be an end to all financial partnerships between the State and private enterprises. It is quite improbable that the Convention will reverse the action of its Committee in negativing the proposal for unrestricted woman suffrage. In so far as the woman suffrage movement was a local fashionable fad, it is not likely to survive the adverse action of the Convention. Whether as a serious movement it survives will depend upon the question how serious it is, and how far it is in accord with fundamental moral and political principles. The intelligent and serious advocates of woman suffrage may even congratulate themselves on a check which, if their view is right, will only serve better to prepare women for suffrage, if it ever comes.

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The New York "Evening Post" has published a letter entitled "A College Anarchist," signed Oliver E. Wells, and dated "Department of Public Instruction, Madison,

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Wisconsin," in which serious charges are preferred against Professor Ely, of the Wisconsin State University. These charges are made the basis of an editorial attack by the "Post" upon Professor Ely. Professor Ely, in a personal communication to us, pronounces this letter of Mr. Wells "absolutely false." "I do not," he says, "hold the views of which I am accused, and I have never been guilty of the acts with which I am charged." This is sufficiently explicit. Into the issue of fact thus raised between Mr. Ely, whom we do know, and Mr. Wells, whom we do not know, we do not propose to enter. But we protest, in the name of fair and equitable dealing, against the course of Mr. Wells in writing this letter, and against that of the "Post" in publishing it. If Mr. Wells had reason to believe that Professor Ely had been guilty of acts unbecoming a professor in the State University, he should have presented charges to the Board of Regents, by whom the accusation could be investigated. Instead, he sends the accusation to a journal published over a thousand miles from his own and Professor Ely's home, and this journal gives it to the public, apparently without making any inquiry into the truth of the charges. The "Evening Post" has, from time to time, made some wise and just remarks respecting editorial responsibility and the general nefariousness of personal attacks of this sort; but it seems to be easier for even a great newspaper to preach than to practice. Since Mr. Wells's accusations are characterized as "absolutely false" by Professor Ely, the least the accuser can do is either to withdraw them or to present them formally to the Board of Regents and offer the proof of them. We venture to say for Professor Ely that he will court an investigation. We may add that we are somewhat familiar with Professor Ely's teachings, and if Mr. Wells has not represented the man any better than he represents the published teaching, he will probably not attempt to substantiate his accusations in the manner which we have suggested.

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The Korean trouble has now taken on a new phase, and one which more nearly concerns us. Acting independently of the other Powers, it seems that our Government has made overtures to China and Japan, through the American Ministers in those countries, looking to a peaceable settlement of the Korean controversy. Secretary Gresham has even been accused of taking upon himself to reproach Japan with "waging an unjust war upon Korea," but this assertion has not been substantiated, and until the official correspondence is made public it is impossible to judge whether or not it has been wisely phrased. It is stated that, about ten days ago, Great Britain, Russia, France, and Germany sent a suggestion of intermediation to both China and Japan, our Government abstaining at that time from joining in this action. Later, however, Ministers Denby, Dunn, and Sill were directed to express the hope that an amicable settlement could be reached. It is believed that this was intended as an intimation that the United States, if requested, would act as intermediary. The second article of the Treaty of 1858 with Japan reads: "The President of the United States, at the request of the Japanese Government, will act as a friendly mediator in such matters of difference as may arise between the Government of Japan and any European Power." The first article of our treaty with Korea reads: "There shall be perpetual peace and friendship between the President of the United States and the King of Korea and the citizens and subjects of their respective Governments. If other Powers deal unjustly or oppressively with either Government, the other will exert its good offices, on being informed of the case, to bring about an amicable arrangement." The excellent position which the United States holds in the estimation of China, Korea, and Japan leads to the belief that our arbitration would be more acceptable to the Asiatic nations than that of any other Power. It is, generally speaking, contrary to our policy to offer intervention unless requested by the countries interested, but these treaty agreements make this a special and peculiar case. As before stated in The Outlook, China and Japan have long exercised the right to send troops to Korea to protect their respective interests, each giving the other proper notice. China is willing to withdraw her troops when Japan does the same. The latter country, while disclaiming any design upon Korea, declines to remove her soldiers until more satisfactory measures have been taken to prevent a recurrence of the recent revolt. Up to the present time Korea has not requested any such withdrawal, but it is now stated that she has changed her mind. Most of the information comes through dispatches from Yokohama or Shanghai, and hence is of a constantly contradictory nature. If China and Japan come to actual blows, it will be an interesting spectacle to see the army of the Flowery Kingdom, nominally 1,200,000 strong, but of which force only a third could be brought into the field (and of this part only a fraction versed in the methods of modern warfare), pitted against the standing army of Japan, consisting of 80,000 men, but which can be multiplied three times by calling out the reserves and militia, all of the troops accustomed to modern arms and organization. The navies of the two countries are about equal.

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The Conservatives have evidently lost confidence in their power to drive out the Liberal Ministry at an early date, and it seems to be the opinion now that the Rosebery Cabinet will have another year of life. In the House of Commons, on Wednesday evening of last week, Sir William Harcourt announced the Government programme for the remainder of the session. He declared that it was impracticable to proceed with some of the measures to which the Government was pledged, such as the Welsh Disestablishment Bill and the Local Veto Bill, but that there would be time to dispose of the Evicted Tenants Bill, the Scotch Local Government Bill, and the Miners' Eight Hours Bill. Of these measures, in the opinion of the Government, the Evicted Tenants Bill is of the most pressing importance, and will be pushed with the utmost energy. Mr. Balfour criticised the Government's programme as being far better suited to the beginning than to the end of the session, and the consensus of opinion among Liberal members seems to be that it will be impossible to push through the House the bills mentioned by Sir William Harcourt, and that the Evicted Tenants Bill will be the only measure which can be carried through at the present session.

❀

The rule that violence always creates reaction is illustrated anew in the attention which is now being given to anti-Anarchist legislation abroad. The Anarchist, instead of being the enemy of oppression and absolutism in their various forms, is their most effective ally. It is his mission to undo the work of true liberalism. The attempt to assassinate Premier Crispi and the unfortunate success of the attempt to assassinate President Carnot, following close upon so many other Anarchistic outrages, have aroused all Europe to the necessity of repressive measures and of cooperation against these enemies of society—for it cannot be too often said that the Anarchist is an enemy of society; he is as much opposed to a free government as to an abso-

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lutism, to the President of the French Republic as to the Czar of Russia. There is no compromising with him. He is always, when he acts, a criminal, and there is reason to believe that he is, in nine cases out of ten, insane. Insanity of this sort is contagious. Its spread can be arrested only by prompt and decisive measures. These measures the various governments are anxious to devise, and to act together in their application. Lord Salisbury has introduced into the House of Lords propositions which, if they become laws, will prevent that country henceforth from being a refuge for assassins; France is considering a series of repressive measures, the rigid character of which is evidenced by the rage inspired by them in the Socialists; Italy proposes strong measures; the Emperor of Germany is very much aroused on the subject, and appears to be ready to adopt any measures looking to repression and co-operation. There is always danger that, in the reaction which follows such outrages, true liberty of speech and action will be seriously interfered with; but society has come to understand very clearly the aim and spirit of the Anarchist, and it is probable that laws can be devised which will strike him without striking the legitimate agitator.

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The departure of our fine new cruiser, the Columbia, for Bluefields indicates that our Government is of the opinion that further disorders are extremely likely to occur in the Mosquito region. On July 4 a skirmish took place between the Mosquito Indians and the Nicaraguan forces at Bluefields, and at present the former, supported by most of the foreign residents, are in power. Chief Clarence has issued a declaration of sovereignty. The battle, if it can be so called, engaged only fifteen or twenty men on each side, and seems to have grown out of some very trifling quarrels. There can be little doubt that Nicaragua will send a larger force and will attempt to maintain the military supremacy which it has of late asserted, despite its treaty agreement to respect the autonomy of the reign. The American residents of the place evidently distrust Nicaraguan rule and fear high taxes and interference with business. On the other hand, the Mosquito native chief and his native supporters inspire slight respect in themselves, and do not present the elements of a stable government. It is a matter of congratulation that, simultaneously with the dispatch of the Columbia, our Government has issued a semi-official declaration of its purpose to abstain entirely from interference between the Nicaraguans and the Mosquito Indians, and to confine itself altogether to protecting the persons and property of American citizens. There can be no doubt that this statement of intention is sound, and defines the only proper course for the United States.

❀

Africa's Mahdist dominion has of late received two rude shocks, one from the British control to the south, and the other from the Italian to the east. The first shock consisted in the permanent establishment of Uganda as an integral part of her Britannic Majesty's possessions in Africa. The Government's proclamation has now been sanctioned, at least, by the House of Commons, which has just voted $250,000 as an initial sum for the new colony. Uganda proper is bounded on the north by Unyoro (the King of which country has been recently subdued by the English forces), on the east by Usoga, on the south by the Victoria Nyanza and Koki, and on the west by Toru and a part of Unyoro. The territories between Uganda and the coast are not included in the British protectorate, but, as the meaning phrase goes, are under a British "sphere of influence." In many respects this is tantamount to a protectorate. At all events it sufficiently protects the proposed and necessary railway from Mombasa on the coast to the Victoria Nyanza. As for Uganda itself, there will be a special Commissioner appointed by the Government, with adequate force and staff. The occupation of Uganda is most significant when we take into consideration the route to India, the retention of Egypt, the rivalry to England of other African colonizing Powers, but, above all, the constant menace to Egypt of the Mahdist Soudan. Uganda will thus be of much advantage as an "advanced base" from which to deal with inimical machinations; and recent events in Morocco, in the Bahr-el-Ghazal country (leased to King Leopold), and in the Congo Free State itself show that the work of the late Sir Gerald Portal was an intelligent and far-seeing one. The second shock to the Mahdist power has been in the victory last week of the Italian troops at Kassala over three thousand Mahdist soldiers. The Italian loss was slight—one officer and several native soldiers—while hundreds of the Mahdists were either killed or drowned in attempting to escape by swimming across the Adbara, a great tributary of the Nile. Kassala lies due east of Khartoum, and is the old headquarters of Osman Digma. The town contains about fifteen thousand inhabitants, and, except Dongola, is the nearest considerable Mahdist settlement to European influence. General Baratieri is in full possession of Kassala, and the Italians are now only about two hundred miles from Ondurman, the Mahdist capital.

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General News.—The Hawaiian Republic was proclaimed on July 4 under the Presidency of Sanford B. Dole; there has been no opposition to the new Government, although commissioners have been sent by the ex-Queen of Hawaii to obtain an answer from our Government with regard to its intentions about carrying out former intimations that the Queen should be restored to the throne.——The latest report indicates that the plague in China is spreading, and the number of fatal cases is constantly increasing; Surgeon-General Wyman has received a report from his agent at Tokio warning this country to regard suspiciously articles imported from China, and saying that a careful watch is being kept upon Japan, which in a way serves as a bulwark between China and the United States.——There are many new cases of cholera in St. Petersburg, and a few cases scattered here and there through other European cities.——The tenth Wagner festival at Bayreuth opened on Thursday of last week.——Lega, the Anarchist who lately attempted to assassinate Signor Crispi, has been sentenced to imprisonment for ten years.——The recent earthquakes in Constantinople occasioned greater loss of property than was at first supposed; the suffering in several provinces among the homeless people is very great.——The American Bimetallic League is to hold a conference in Washington, beginning August 16, of those who favor the restoration of the bimetallic standard with free coinage at the ratio of 16 to 1.——The House of Representatives last week passed a resolution in favor of a constitutional amendment providing for the election of Senators directly by the people.——The trial of Police Captain Doherty and Ward-men Hock and Meehan is now in progress in New York City before the Police Commissioners.——It is stated that another operation upon Mr. Gladstone's eye will be necessary. ——In the English House of Commons the Evicted Tenants Bill passed its second reading on Monday, after an interesting debate between Messrs. Chamberlain, Morley, Balfour, and others.

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The Solidarity of Labor

We have never doubted that it is both right and wise for workingmen to form labor organizations. History proves beyond all reasonable controversy that the laborers have benefited thereby. Their condition is always better where they are organized than where they are not: better in England and in the United States than in India and China; better in this century than in the last; better in the Northern States than in the Southern; better among men than among women; better in the organized than in the unorganized trades. Notwithstanding the American Railway Union, we believe in trade organizations.

But not in the "solidarity of labor."

The "solidarity of labor" involves the "solidarity of capital." It means all employed and all employers organized in two hostile camps. It means chronic suppressed war between the two, breaking ever and anon into open war. It means envy, suspicion, jealousy, if not active and open hostility, in every town and every trade. The only division readily conceivable, worse than such a class division as this, is an analogous one between religious sects. The man who consciously or unconsciously helps to set employer and employed against one another is an enemy to his country only less dangerous than he who sets Roman Catholic and Protestant against each other. The worst conceivable war is a war of religious factions; next to that is a war of industrial factions. The ominous fact in the recent railroad strike is not the brief midsummer madness, nor the acts of violence perpetrated in a few localities; it is the widespread nature of the strike and the widespread sympathy with the strikers. For these facts indicate that the solidarity of both labor and capital are more nearly accomplished facts than the public had generally supposed; that the two camps are more thoroughly organized and more hostile than ever the prophets of a possible industrial war had perceived.

It should be the object ot every moralist, preacher, editor, public teacher, leader of men, and patriot to do what he can to break up the solidarity of both labor and capital, not by making either organizations of laborers or of capitalists illegal or even difficult, but by making them conform to certain fundamental principles. We mention here three:

1. The labor organization should be a "trades-union"—that is, a union of men of one trade, united to promote the interests of their trade, not a union of the men of all trades to promote the interests of what is called "labor." It is quite rational that the locomotive engineers on any railroad should unite to promote their common interests, but quite irrational that the switchmen should have power conferred on them by the engineers to determine authoritatively what are the engineers' rights and wrongs, and when they should work or quit working. It is quite rational that both day-laborers and skilled workmen should organize for the benefit of their respective vocations, but quite irrational that laboring men working with pick and shovel at a dollar a day should decide the conditions under which skilled artisans may carry on their work. There is a Bar Association, a Medical Association, a Ministers' Association; but the Ministers' Association would never think of allowing the Bar Association to determine what are the standards of orthodoxy, nor would the Bar Association allow the Medical Association to determine the ethics of the bar. Still less would either body allow the other to determine for it the conditions of employment and compensation. The American Railway Union is based on a fundamentally wrong principle; the Brotherhood of Locomotive Engineers on one which is fundamentally right.

2. The labor organization should maintain local self-government. Local self-government is not only the "American idea," but history proves it to be essential to liberty. If Chicago were allowed to exercise authority over Sacramento in its local affairs, the liberty of Sacramento would be gone. If a conference of men at Chicago is permitted to determine whether trainmen may work in Sacramento, the liberty of the trainmen in Sacramento is gone. Such a labor union is in its very organization despotic. The surrender of local self-government is the surrender of personal liberty. It is difficult to conceive any conditions which make it expedient or even right for the employees of one concern—be it railroad or not—to give to the employees of another concern a voice in determining whether they shall work or not, or under what conditions they shall work. Various local unions may co-operate in sustaining one another by their contributions of money; this is very different from the surrendering by one local union to other local unions, in whole or in part, the right to decide the terms and conditions of the former's employment. No imaginary strategic advantage in an anticipated industrial war can compensate for the abandonment of local self-government, because no such advantage can compensate for the loss of liberty.

3. The third principle is more difficult to define, but quite as fundamental. The labor organization should be a union to promote industry, not a union to make war. The radical difficulty in the present organizations is that they are yet in their first stage of development, and that is a semi-savage stage. Philosophers tell us that the first social organizations were not industrial but military. The tribe was a combination of families leagued together for war, defensive or offensive, with other tribes. In the animal condition combativeness and destructiveness are predominant; and therefore the first organizations are for combat. The most serious fault with many modern labor organizations is that they have not passed beyond this primitive stage. They are organizations for the purpose of industrial war. Their favorite motto, "An injury to one is an injury to all," is the motto of an army. The higher the organization the less warlike is its spirit. The pacific character of the Brotherhood of Locomotive Engineers was exemplified in the recent strike, and was one of the chief factors in bringing the strike to a close; and the warlike spirit of lower and less intelligent labor unions was unhappily illustrated in their almost military pronunciamentos. The pacific and progressive spirits in the labor unions have a not inconsiderable task before them in the endeavor to put industry, not war, before their fellows as the true object of labor organizations; and the country will need to exercise patience, as well as courage and strong resolve, while the lower and less intelligent of these organizations are being developed from the more primitive into the higher and more civilized forms, from military into true industrial societies.

The hope of the future certainly does not lie in the solidarity of labor and the solidarity of capital—and one necessarily involves the other; nor does it lie in suppressing either. It lies in a patriotic and intelligent endeavor to make labor organizations respect the fundamental principle of local self-government, and seek, as their ultimate and always conscious end, not equipment for industrial war, but the promotion of peaceful industry; not the creation of a collection of cliques and clans and belligerent factions, but the development of skill, character, and manliness, which always, by a law of nature, bring with them good wages.

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Municipal Activity in Germany

While there is no doubt that America succeeds far better than Germany in developing the industrial activity, the intellectual activity, and the moral activity of the mass of her citizens, there is no less doubt that along certain lines of development Germany is succeeding better than America—and will continue to succeed better unless our democracy gives its attention to those things which German bureaucracy has studied with profit. Chief among these is the government of cities. In this field the highly trained permanent corps of officials has accomplished results which our self-confident one-man-is-as-good-as-another system has hardly dared to attempt.

In the current "Century" Dr. Albert Shaw enthusiastically reviews these municipal triumphs for the whole of Germany. In Berlin they have been carried forward on the largest scale, and under conditions which best challenge American emulation. No American city except Chicago has grown as rapidly as Berlin since, at the end of the Franco-Prussian war, it became the capital of the Empire. Up to that time its streets had been under royal control, its education largely under clerical control, and most of its quasi-public works had been under the control of private companies. Within twenty-odd years the municipality has taken upon itself all these functions, and administered them successfully. Old streets were straightened and widened. Parks, recreation-grounds, and gymnastic establishments were provided. The housing of the people was brought under strict regulations, both for the securing of health to those within and architectural symmetry to those without. The gas-works and water-works were placed under public control, to the satisfaction of the entire public. A comprehensive system of street railways was planned and leased to private companies for a limited term of years. Municipal slaughter-houses and markets were established, and, as a final triumph in promotion of municipal health without the sacrifice of municipal wealth, the sewage of the city was turned to the fertilization of thirty thousand acres of city farm-land, and the whole conducted as a profitable enterprise.

Such accomplishments within a single generation, by a city which formerly had less municipal life than any of ours, are proof at once of the possibility of a widened sphere of helpful municipal activity, and the desirability of a reformed civil service to which such undertakings may be intrusted.

Truth the Only Basis

It appears to be taken for granted by a great many people that reformers have a right to exaggerate, and that the only way to attract public attention to evils of various kinds is to throw them into very bold relief. This is what is always said in defense of the exaggerated statements sometimes put forth by zealous and earnest men in behalf of the causes for which they are pleading. But exaggeration is essentially vicious because it is essentially untrue, and, being untrue, it is likely to injure by reaction the cause in the interest of which it is used. Nothing is ever gained even by the untruth of overstatement. The reformer must see very clearly the wrong which he is trying to redress, and must hold to his reform with a conviction so intense and a zeal so concentrated that he will speak of the wrong at hand as if it were the only wrong under which men were suffering. This lack of perspective may be a necessary part of the intellectual equipment of the reformer, but there is no untruth in this. It is simply separating one evil from a great number of evils and putting immense emphasis upon it. But when the reformer exaggerates, he introduces an untrue element; he overstates his case by practical misrepresentation. There have been times when society was not critical and exaggeration passed for emphasis, but the popular spirit is, in a way, much more scientific than it used to be, and the methods which succeeded fifty years ago would fail disastrously to-day. Nothing prejudices intelligent people more than false statements in behalf of a good cause. The indiscriminate abuse of all capitalists and corporations, for instance, not only does not aid industrial reform, but positively retards it. Everybody knows that a host of capitalists are right-minded and generous people, and that the affairs of many corporations are administered honestly and righteously. To gain the support of dispassionate people there must be an appeal to truth, and truth involves discrimination, not wholesale condemnation. This has also been the blunder of many temperance reformers, with the result of alienating, at times, great hosts of people who would naturally be in sympathy with a genuine and rational temperance movement. No good cause gains by exaggerated advocacy. Truth is the only basis of genuine agitation.

Editorial Notes

—The "Daily Advertiser" of Elmira, N. Y., refers to "the Rev. Myron Reed, well known to Brooklyn Plymouth Church people as the successor of Henry Ward Beecher." A paper printed in the city of the Rev. Thomas K. Beecher's residence ought to be better informed about Plymouth Church matters.

—One of our contributors lately credited the poet Cowper with Campbell's famous lines:

> "Who hath not owned, with rapture-smitten frame,
> The power of grace, the magic of a name?"

A correspondent corrects the error, and justly urges that even in hot weather writers should find time to verify citations. But the same correspondent misquotes his favorite author by writing *has* instead of *hath* in the first line.

—By the death of Dr. George H. Williams, Professor of Inorganic Geology in the Johns Hopkins University, that institution loses one of its most brilliant and thoroughly equipped teachers, and the country one of its very promising young scientific men. Graduating from Amherst in 1878, Dr. Williams made a fine record in his post-graduate work in Germany, and was appointed an associate in the Johns Hopkins in 1883, and after various promotions finally became the head of the department to which he brought so much enthusiasm and such an admirable equipment. His social qualities were of the finest kind, his character of the purest, and his memory will be cherished by a host of friends.

—It is pleasant in these days of labor wars to learn of capitalist corporations which know how to maintain right relations with employees. The United States Express Company, which is forty years old and employs 10,000 men, never had a strike. It has just sent to its employees a circular-letter of thanks for their faithful work during the trouble at Chicago. Every employee, from the wagon-boys up, also received a money present as a token of appreciation. The officers of the Company say to the men: "None of you asked whether you were not doing all you were hired to do, but each of you did whatever needed to be done, regardless of the amount of labor involved, or of the hour of day or night."

—The Oxford-Yale athletic contest has not given our English cousins their only opportunity this summer of getting a glimpse of American college life. The Amherst College Musical Association is now making a successful tour in England, and is giving a series of concerts which the English papers pronounce "unique and highly enjoyable." The College Glee Club and the Mandolin and Banjo Clubs—thirty performers in all, and all undergraduates—take part in the concerts, which are under the management of Mr. Charles Terry, the brother of Henry Irving's charming coadjutor, Ellen Terry. It took courage and energy on the part of the Amherst Musical Association to make this venture, and we congratulate it on the success that its representatives have achieved. Not only Amherst men but men of all colleges will be glad to have our English friends learn that our college boys sing glees and play on jovial stringed instruments as well as they jump and throw hammers.

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Wagner as a Writer

By Gustav Kobbé

THOSE who admire Wagner as a composer know in a general way that he was a somewhat voluminous writer, but their actual knowledge of what he wrote is confined to the librettos of his operas and music-dramas. The dramatic value of these will hardly be disputed nowadays, and there are several passages in them of distinct poetic worth. These librettos have made a deep enough impression as literary works for Theodore Watts to refer to Wagner in the article on poetry in the latest edition of the "Encyclopædia Britannica." But Wagner is also becoming more widely known as a prose writer and as a thinker, not only on music but on art in its broader sense. It is nearly twenty years since Mr. Burlingame's capital translations of selections from Wagner's prose writings were published, and until recently these remained, with the exception of a few stray translations, all of the *Meister's* prose works which were accessible to English readers. Now, under the title of "Richard Wagner's Prose Works," a translation of these (the first volume of which has already appeared) is publishing under the "shelter" of the London Branch of the Wagner Society.

Richard Wagner

It is, however, proper to to say that within a limited circle Wagner's writings have always received consideration. One of his earliest serious essays, "The Art-Work of the Future," was read by the German philosopher Feuerbach "with enthusiasm, with delight." This was one of a series of essays to the writing of which he devoted the six years following the completion of his "Lohengrin," eschewing composition altogether during this period. One of these essays, "Das Judenthum in der Musik" ("Judaism in Music"), was an audacious polemic which made a decided hit; and even many years afterward, when Wagner republished it, rubbing salt into the wounds with an explanatory appendix, it created a sensation, no less than one hundred and seventy essays and pamphlets being published in reply. Time has justified many of the views which Wagner expressed in this essay. When it was published, the musical world was dominated to an extent that we cannot realize by Mendelssohn and Meyerbeer, and it was against this domination that Wagner protested. The essay contains, moreover, a keen philosophical inquiry into the Hebrew's position in art. According to Wagner, no Hebrew has acquired the highest eminence in art, because he lacks the national impulse. He does not, as a rule, speak the language of his race; yet, having neither country nor language of his own, he remains nevertheless an alien in the country of his adoption.

The Jews, to their credit be it said, continued to count themselves among Wagner's stanchest supporters, notwithstanding this polemic. A rich Hebrew banker, an acquaintance of Catulle Mendès, who is responsible for this anecdote, admired Wagner so much as a composer, but hated him so intensely for this polemic, that, having a bust of the composer in his parlor, he placed a crown of laurel on his brow for his music and a rope around his neck for his essay.

One of Wagner's earliest pieces of writing was a crisp, bright, and highly entertaining autobiographical sketch which appeared in February, 1843, in the "Zeitung für die Elegante Welt." Wagner intended it only for a draft which the editor was to extend, but the latter, with true journalistic insight, printed it just as it came into his hands, refusing to alter it for fear that he might "spoil" it. Among other youthful absurdities which Wagner tells about in this sketch was the writing of a grand tragedy during his fifteenth year. So many people died in the course of the play that he had to summon their ghosts to keep the fifth act going.

During Wagner's miserable life in Paris from 1839 to 1842, what little money he did earn was chiefly from literary work. Here he finished the libretto of the "Flying Dutchman," but the manager of the Grand Opera, instead of commissioning him to set it to music, paid him $100 for the book and employed the chorus-master of the Opera, Dietsche, to write the score. The opera soon disappeared — it was a phantom ship indeed— but, curiously enough, nearly twenty years later, this same Dietsche conducted the disastrous "Tannhäuser" production in Paris.

Wagner wrote a series of clever novelettes and essays for the "Gazette Musicale," and corresponded with several German papers. Among the novelettes is a tragic tale entitled "An End in Paris," doubtless inspired by Wagner's own bitter experiences. It is the story of a musician who, rather than prove untrue to his lofty ideal, literally dies of starvation. In his last moments he utters his confession of faith, the first sentence of which is often quoted by musicians —"I believe in God, Mozart, and Beethoven, and in their disciples and apostles." In one of the essays, "The Virtuoso and the Artist," Wagner describes a performance of "Don Giovanni" at the Opera. The house was crowded—not to hear "Don Giovanni," but to hear Rubini's famous trill on *a* and *b*. "Rubini," writes Wagner, "did not become truly great until he got on to his *b*. He had to get on to *that* if an evening at the Italian opera was to have any object."

I have already mentioned the fact that for six years (from 1849–1854) Wagner devoted himself wholly to writing. Besides the "Art-Work of the Future" and "Judaism in Music," he wrote during this period "Art and Revolution," "Opera and Drama," "Art and Climate," "Wieland the Smith" (a libretto which he presented to Liszt, but which the latter was prudent enough not to set to music), and "A Communication to My Friends," which contains the first public announcement of his purpose to compose the "Nibelung's Ring," and his ideals concerning its performance. It will be observed that in the titles of no less than three of these important essays he uses broadly the term "art" instead of merely "music." It is

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this ability of Wagner's to view music from the high standpoint of universal art that gives interest and weight to these essays. Take, for instance, "Art and Climate." One might read that essay without discovering that its author is a musician. It opens with what one would least expect from a musician—a semi-chemical, semi-geological statement. We know, he writes, that many of the heavenly bodies are uninhabitable because the conditions under which life is possible do not exist there. The same was the case with our planet once, and, indeed, portions of it—the Arctic and Antarctic regions—are still uninhabitable.

Now observe how prettily Wagner applies this generalization. The very opposite of the cold regions are the Tropics, where Nature is so lavish to man that she gives him the necessaries of life which in the Temperate Zone he is obliged to wrest from her. Has Nature's lavishness in the Tropics been favorable to the development of art? Not at all. For in the Tropics, where Nature "rocks man in her bosom as a mother rocks her child, there has man remained a child forever, with all an infant's good and evil qualities." But in the Temperate Zone, Nature, "who no more *offered* him the stilling of his need, but from whom he was obliged to wrest it, became the object of his observation, inquiry, and dominion." Wagner clinches the argument with one of those eloquent passages which are not infrequent in his writings and which show that he was unquestionably a man of fine literary gifts.

"Not, therefore," he writes, "in the teeming Tropics, not in the sensuous flower-land of India, was born *true Art;* but on the naked, sea-plashed rocks of Hellas, upon the stony soil and beneath the scanty shadows of the olive-trees of Attica, was set her cradle; for here, *amid privations, strove Hercules and suffered*—here was the first *true man* begotten."

There is a fine passage in the "Music of the Future" in which he explains what he means by "continuous melody." The passage being rather long, I curtail it somewhat, but am careful to preserve the metaphor which permeates it, and which must, through its simple beauty, make Wagner's meaning clear to even the most unmusical person:

"The great melody I have in mind should produce an effect upon one's spirits like that which a beautiful forest produces of a summer evening upon a lonely wanderer who has but just left the town. . . . He listens ever more keenly, as one who hears with new senses the endlessly varied voices that are abroad in the forest. New and various ones constantly join. They grow louder and louder, and so many are the voices, the separate tunes he hears, that the whole strong, clear, swelling music seems to him again only the great forest melody that enchanted him at the beginning. . . . This melody will forever echo within him, yet he cannot hum it over to himself, and to hear it again he must again go into the woods of a summer evening." Wagner's "he cannot hum it over to himself" (the continuous melody not being "catchy") is a hit at the operatic tunes which form the repertoire of the organ-grinder.

In "Operatic Poetry and Composition" Wagner says, among other good things: "Of 'Lohengrin' Schumann declared that it was unsuitable for musical accompaniment, an opinion which differed widely from that of Taubert, of Berlin, who liked my libretto, and said, after he had heard my opera, that he *would like to write music of his own* to my text." Whoever knows Taubert's caliber as a composer—he wrote chiefly little songs of slender value—will appreciate the keen satire in the foregoing.

Wagner was an ardent admirer of Shakespeare, references to whom are frequent in his writings. In one of his most interesting essays, "Music in its Relation to the Drama," he turned his knowledge of the Shakespearean drama to good account. After animadverting against those "who regard with terror every act which conflicts with their traditionary ideas of decorum," he stigmatizes them as "senators," adding that he has this "euphemism for an epithet derived from the animal kingdom from Iago, who, when Brabantio says to him, 'Thou art an ass,' simply replies, 'Thou art—a senator.'" This is clever, but, after all, how very German—a joke of one word which it requires several lines to explain!

Of course it is impossible, in an article of this scope, to give even a list of all of Wagner's writings, let alone to go into details concerning them. His essay on Beethoven, a book in itself, has been translated by Dannreuther, the English musical critic, and his analyses of Beethoven's "Ninth Symphony" and other masterpieces are themselves masterpieces of critical acumen. Valuable, too, is his essay on "Conducting." He was a great lover of animals, and gave practical evidence of this in a set of letters against vivisection.

In 1882, not long before his death, a symphony, one of his youthful compositions, which, having been performed at Leipsic in 1832, had not been heard during the intervening fifty years, was played privately at the Palazzo Vendramini, Venice, as a birthday surprise for his wife. He wrote an account of this performance for a German musical periodical, his letter being bright and entertaining, and of considerable autobiographical interest. He begins characteristically by scolding the editor, saying that, while his journal had done much for his (Wagner's) cause, yet the editor had "erred now and then in that you believed you were reproving the indecencies of others by republishing them, while you were really acquainting your decent readers with things they would rather have ignored." (I am afraid Herr Fritsche was guilty in these instances of a favorite journalistic trick.)

The symphony having been performed, Wagner, when Mendelssohn took charge of the Gewandhaus concerts at Leipsic, gave the score to him, hoping that he might produce it. "Mendelssohn," he says with a fine play of irony, "had remarked, when he heard my 'Flying Dutchman' at Berlin, that, as the opera had not been a total failure, I had reason to be satisfied with its success; and, on the occasion of a 'Tannhäuser' performance in Dresden, he said that a passage in canon form in the adagio of the second finale had pleased him."

Not only did Mendelssohn not produce the symphony, but the score was lost. Many years afterwards (in 1877) the parts in the handwriting of a copyist were discovered in a trunk which Wagner had left behind when he fled to Switzerland to escape punishment for the part he had taken in the revolution. From these parts "my young friend, A. Seidl, has made a new score for me," and from this score it was played in Venice fifty years after its first performance. Thus this youthful work became in a measure the *Meister's* swan-song.

Several volumes of Wagner's correspondence with Liszt and other friends have been published, in addition to the "Collected Works." These letters fairly teem with interesting personal matters and observations on art. But they were not written for publication, and we have to do here only with the "Collected Works."

Wagner's style is not always the most lucid, but there is nothing in his writings into which one cannot read one's self. While I do not believe that he will ever as a writer approach his exalted rank as a composer, I do believe that his literary faculty is not yet fully appreciated. He considered music from the standpoint of universal art; and so his views are really too broad, he goes too deeply into the sister arts of music, for a student of music only to fully grasp his meaning. Hence I believe that, as was the case with his music, the public, and not the musicians and the critics, will be the first to do full justice to Wagner as a writer.

The Unconscious Artist

By Hamilton W. Mabie

Goethe used to smile when he was asked for an explanation of certain oracular or enigmatical sayings in the second part of "Faust." One of the minor pleasures of his old age was the consciousness that a great many disciples believed in their hearts that he had the key to the mysteries in his keeping, and that, if he chose, he could answer all the questions which had tormented the race from the beginning. There was a mysterious reticence,

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an Olympian reserve, about the old poet which went far to confirm this faith, and it must be said that Goethe did not go out of his way to dispel the illusion. No man knew better than he the limitations of knowledge; he was too great and too honest to play with his public; but when the great man has become an absolute sovereign, and has grown gray upon the solitary throne, and when, moreover, he has the resource of humor for his waning days, he may be pardoned for suffering men to entertain a belief in an infallibility of the reality of which he is sometimes half persuaded himself. "Master," said an awestruck young man in Victor Hugo's *salon* one evening not long before the poet's death, "this age has known many great spirits, but thou art the greatest of them all." "Yes," answered the old poet, without even a ghost of a smile, "and the age is passing, and I, too, am nearing the end!" Goethe was free from the colossal egotism of Hugo, and, even if he had possessed it, his humor would have protected him from any expression of it; but Goethe was not above the pleasure of being thought great, nor could he deny himself the satisfaction of being regarded as an oracle. Probably no man could resist an appeal to self-love so unsolicited and so beguiling.

There is no reason to doubt, however, that Goethe sometimes took refuge in silence because he could not answer the questions that were propounded to him about his own work. When such questions were asked, he always assumed an oracular manner which deepened the impression that, if he chose, he might disclose very deep things and withdraw the veil from very great mysteries. This evasion must not be set down to his discredit, however; it was the refuge of a man who knew too much and had done too many great things to dread that confession of ignorance from which a man of lesser range and mind might have shrunk. He had a touch of vanity like his fellows, however, and his turn for proverbial and epigrammatic speech made the oracular tone very attractive to him. The fundamental fact about the matter is, however, that there were many things in Goethe's work of which he could not have given a clear explanation, because, like every other great mind, he builded better than he knew. The critical habit was strong with him, and very few men have thought more exhaustively and thoroughly about the principles and processes of art than he; nevertheless, it remains true that the deepest and richest parts of his work were the creation of the unconscious rather than the conscious Goethe.

It was one of Goethe's most profound and fruitful ideas that what a man would do greatly he must do with his whole nature. He was the first great artist to formulate clearly the fundamental law that the artist is conditioned by his own nature, that art rests upon life, and that there is, therefore, in a true work of art an expression of a man's complete nature—his body, his mind, and his heart. For the artist is not a mechanic who skillfully devises processes to secure a certain definite end; he is not a trained mind and a trained hand working by rule and system: he is a spontaneous and original force in the world, as mysterious to himself as to others; full of unknown possibilities; fed, sleeping and waking, by a thousand invisible streams of impulse and power; expanded unconsciously to himself by the very process of living; developed as much by feeling as by thought; and slowly gathering to himself a great inward wealth of knowledge, vitality, beauty, and power. When at last such a nature produces, it does not work mechanically; it creates by giving itself; by expressing what is deepest and truest in itself through the forms of art. In every product of mechanical skill, however perfect, the process can be discovered; but no analysis ever yet surprised nature in the making of a flower. The living thing that reaches its perfection by growth, being, so to speak, all of a piece, and attaining its development by the unfolding of itself, eludes the keenest analysis and remains a mystery in spite of the almost infinite patience of science. In like manner, a work of art, being a growth and not a mechanical product, remains mysterious and inexplicable even to its creator. There are certain elements in it which he consciously contributes; there are other elements which are there without his planning or knowledge. A work of art is the joint product of the conscious and the unconscious man, and there is, consequently, much in every such work which transcends, not the nature, but the mind, of the artist. For every great man builds better than he knows.

It is not difficult to believe, therefore, that there were things in "Faust" which Goethe could not completely explain. The poem was, in fact, of wider range than he knew. Its significance as an interpretation or representation of life was not undervalued by him, but there are many truths in it of which he did not perceive the full import, and later students find in it much which is unquestionably present in it, but of which Goethe was unconscious. The conscious Goethe, planning, brooding, shaping, did much; but the unconscious Goethe, living, feeling, suffering, acting, did more. And this is true not only of "Faust," but of the Book of Job, of the "Iliad," of the "Divine Comedy," and of "Lear" and the "Tempest." It is certainly not true that the great artist is the tool of an impulse, an irresponsible inspiration, and puts forth the sublimest conceptions without any idea of their depth and range. Those who believe that the author of "Hamlet" and the "Tempest" had a magical gift of dramatic expression, but no comprehension of philosophic relations and values, cannot have read "Troilus and Cressida" with any care. Shakespeare knew what he was doing when he wrote "Lear," as did Goethe when he wrote "Faust" and Tennyson when he wrote "In Memoriam;" in each case, however, there was inwrought into the very nature of the poet a prophetic element which gave his thought a range beyond that of his experience, and his vision a clearness and scope beyond those of his thought. It is the peculiar gift of the man of genius that when he portrays the individual he brings the type before us, when he gives the fact he suggests the truth which interprets it, when he reports the phenomenon he reveals the law behind it; and so he constantly, and for the most part unconsciously, lets us into the universal by setting before us the particular.

"American Humor"

By M. P. Pendleton

It strikes a Yankee up here in Canada that Mr. Oscar Fay Adams is hardly just to native American humor in his article entitled "Is American Humor Humorous?" which recently appeared in The Outlook. He takes the weakest and most vulgar of the journalistic variety and holds it up to the public gaze of cultivated Americans as being what he and Englishmen call representative American humor. While I do not agree with him that Englishmen capable of judging so look upon it, I protest against his arbitrary assumption that cultivated Americans must agree with him in his indiscriminate conclusions and extinguishing condemnation.

Does the "average American," for whose taste Mr. Adams has such a low opinion, care for the vulgar and untasteful to the sacrifice of what is good and admirable in humor? From a pretty thorough acquaintance with him, I can say I am quite sure he does not. What he calls representative American humor is never essentially coarse, although it may be common, and he certainly considers it humorous. It is not the humor of certain so-called society sheets in New York, published in the interests of immorality, and far more French than American in spirit; it is not that of "Betsey Bobbett," whatever that may be, or even "Peck's Bad Boy," which is said to have enriched its author; it is more particularly the humor of Mark Twain, Artemus Ward, Howells and Warner, "Old-Town Folks," Joel Chandler Harris, Eugene Field, James Whitcomb Riley, H. C. Bunner, and a host of others. If the average American frankly owns that he likes to read a large part of "Puck" and "Judge" also, Mr. Adams must not therefore think him in "a lost and perishing condition," or that those youthful but vigorous papers are leading American lovers of humor into "bye and forbidden paths." American humor is a very healthy

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plant, and it will take a great many sprouting offshoots to hurt its growth.

It is true, of course, that part of our every-day newspaper humor shows a lamentable lack of taste, but, after all, there is much of it to be enjoyed for its salient wit and harmless liveliness. The specimen so dramatically exhibited by Mr. Adams does not represent it by any means. Poorer jokes may have been perpetrated on a patient people like us, but it is hard for a patriotic American to believe it. It bears a strong family resemblance to some grotesque imitations of American humor at times to be seen in English papers. It doesn't ring true. Against this I would place almost any stray "paragraph" from any American provincial weekly. Mr. Adams says Englishmen look upon such effusions as "horrible." Americans would pityingly call them weak.

"Punch," which Mr. Adams thinks educated Englishmen consider "a necessity" of their lives, may not offer anything horrible, but it certainly offers a good many things that strike the refined American as being not only weak but in poor taste. Some time ago it pictured the aged Gladstone in loud cockney attire, with coat-tails flying out behind, showing his octogenarian spryness by jumping over the bent form of Sir William Vernon Harcourt, all to demonstrate his alleged physical fitness to keep at the head of British governmental affairs. Underneath the cut was the following bit of humor:

G. O. M.—"Now then, Harcourt! Tuck in your tuppeny! Over!"

This kind of thing may be a "necessity" to educated Englishmen, but it doesn't appear tasteful or admirable to refined or educated Americans, and where the humor itself comes in must remain a mystery to their coarser apprehension. To turn Mr. Adams's words around, "the joke, if there be one, is not apparent to them."

If many of the funny things in "Punch" were not of this grade, Americans might not, as Mr. Adams avers they do, call it "the center of gravity," and turn with relief to "Puck," "Judge," and "Life," even if these exponents of humor cannot be put by our American critic on as high a plane as "Punch," and even if, as he says, many of their jokes are of the stock variety which age cannot seem to wither or custom stale. Are the perennial British witticisms about Gladstone's ax, John Bull's idiosyncrasies, etc., which antedate our venerable jokes by some years, much better? A number of our jokes have had their lives marvelously prolonged into a green old age, but those of England are hoary with antiquity.

Is American humor to be confined to the "Ally Sloper" sort because certain alleged books of fun, paper-covered, like "Peck's Bad Boy" or "Betsey Bobbett," neither of which at least one "average American" has been curious enough to read, are largely read—mostly, I think, by those who read "Saturday Nights" and "Fireside Companions"? I have read in some magazine article that "Ally Sloper" has three or four times as large a circulation in England as "Punch;" therefore, according to Mr. Adams's reasoning, English humor is on a low plane. "Bow Bells" distances in circulation that of any half-dozen respectable British magazines combined: therefore English periodical literature is beneath contempt. It seems to me that the accomplished author of "Poet Laureate Idyls" is standing in about the right position to be "hoist with his own petard" when he chooses this ground of attack. American humor is not to be hemmed in and extirpated in such narrow quarters. It cannot even be confined to the limits of a decade of newspaper humor. It is something more than ten years of age, or even twenty. It came to its own and was acknowledged by the world some fifty years ago, when the first series of the "Biglow Papers" appeared, and it has had a remarkably prosperous and uninterrupted reign down to the present time.

But Mr. Adams places Lowell with Irving as not being "distinctively American" in his humorous writings! We can perhaps spare Irving from this class, but if Lowell is not national, who, in all that is humorous, is? Can there be no "distinctively American" humor except what appears in the ephemeral funny columns of our papers, which were instituted some ten or fifteen years ago and may disappear ten or fifteen years hence? Lowell's humor may have universality, as Mr. Adams says, but its innate quality and spirit, as well as its outward form, are characteristically American. Swinburne, who never cared to say a good word for Lowell, and the late Principal Jowett, concluded that Lowell's humor was altogether too American to be considered universal; therefore they agreed between themselves not to place him among the "great humorists."

Mr. Adams suggests that "the delicate and subtle humor" of that great literary master and unshrinking American, Hawthorne, tends to take his humor out of the "distinctively American" order; and in a certain wide sense there may be some truth in this. But there is in Hawthorne the unmistakable New England flavor and spirit, fine as it is; and has not our humorous literature displayed the qualities of subtlety and delicacy, as well as those of the broader, racier sort? English humor has never been subtle and delicate, to say the least. Fielding, Smollett, Sterne, Dickens, and Thackeray, to mention only the most prominent, are not distinguished by any such essentially un-English qualities. As William Michael Rossetti says, "The British humorist has been a personage the reverse of mealy-mouthed." English humor has been characteristically broad, from Chaucer down. I mean, of course, "broad" as distinguished from "delicate" or "subtle." But, whether broad or subtle, whether from Major Jack Downing, Artemus Ward, Nasby, and Josh Billings, of the first, which are now mostly read in England (see Routledge's cheap editions); or the larger latter class, composed of those who don't place their jokes on the blackboard, as it were, of whom Howells and Warner are brilliant examples, the Americanism of our humorists is always in evidence, so that their qualities cannot be mistaken for those of any other nation.

An eminent English literary man, Mr. William Michael Rossetti, in writing upon the difference between English and American humor, says:

> Perhaps, on the whole, American humor at the present day is in somewhat closer alliance with wit than is English humor: there is more of the caprice of mind in it, and possibly less of personal caprice. The English humorist is essentially an eccentric—"a queer fellow." . . . The American humorist is not so much an eccentric; he is rather a fantastic person than an eccentric, and plays pranks because he finds in himself an endless facility for playing them. The Englishman's humor (I speak, of course, of the typical or crucial instances) is a dogged quality, innate, and more clearly manifest to others than himself: the American's humor is a faculty exercised masterfully and with a sense of enjoyment.

It is plain to be seen that this noted English critic does not take a superficial view of the matter; he tries to get at the core of it, and therein appears to radically differ from his distinguished brother writer on this side of the water. Here is an "intelligent Englishman who has studied the subject," to quote Mr. Adams, and he doesn't somehow come to the pessimistic conclusion arrived at by Mr. Adams, that "American humor is for the most part the levity, the flippant bad taste" of an irreverent, mocking people. On the contrary, he decides that it has more of the qualities of wit and mind than English humor, and that it is "a faculty exercised masterfully and with a sense of enjoyment."

Mr. Adams says we cry, "It always takes an Englishman a week to see a joke that the American catches before the last word is spoken." A good many Americans who have met Englishmen would doubtless be ready to swear to this, although there are, of course, honorable exceptions. I know one who derived much pleasure from telling me the story about the respective Governors of North and South Carolina, long familiar to every American school-boy, and which recital I heroically bore without complaint, looking upon his enjoyment of the classic tale as a hopeful sign for the race.

Hawthorne, observing Englishmen in England, speaks of them as "heavy-witted;" Emerson alludes to their "saving stupidity;" Howells has introduced to us some typical specimens of English respectability and rank baffled in their chase after American humor, but on the scent and

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arriving at the point of appreciation after considerable silent thought, sometimes lasting into the next day; and here is the testimony of Lowell, from his recently published "Letters." In a letter written in 1889, from England, to Professor Norton, he thus explains the warm reception given to Buffalo Bill by London society:

But I think the true key to this eagerness for lions—even of the poodle sort—is the dullness of the average English mind. I never come back here without being struck with it. Henry James said it always stupefied him at first when he came back from the Continent. What it craves beyond everything is a sensation, anything that will serve as a Worcestershire sauce to its sluggish palate. We, of finer and more touchy fiber, get our sensations cheaper, and do not find Wordsworth's emotion over a common flower so very wonderful. People are dull enough on our side of the ocean-stream, also, God wot; but here, unless I know my people, I never dare to let my mind gambol. Most of them, if I ever do, look on like the famous deaf man at the dancers, wondering to what music I am capering. They call us superficial. Let us thank God, dear Charles, that our nerves are nearer the surface, not so deeply embedded in fat or muscle that wit must take a pitchfork to us.

Immigration Fraudulently Induced

By A. H. McKinney, Ph.D.

Acting Vice-President of the New York City Mission and Tract Society

There is an old adage to the effect that it is of little use to shut the stable door after the horse is stolen. With this in mind, one is apt to say that there is little use in talking about the causes of the labor troubles when we are face to face with riot and bloodshed. There is, however, another side of the matter which leads us to think that there may be strikes in the future, and other scenes similar to those through which we have just passed. Now, while men's hearts are touched and their minds are stirred, is it not a good time to think of the causes of these strikes? It is quite generally the opinion among thinking people that some legislation must surely be had relative to the relation of capital and labor.

It is quite well known that in the European countries, especially where men are dissatisfied with the existing state of things, there are regularly authorized agents whose business it is to employ men for large concerns in this country. Were these agents honest, and did they represent things as they are, no one could object to their employing labor in any market in which it could be found. But some of these men are not honest, and they do not represent things as they are. On the contrary, they hold out to the oppressed, down-trodden people of other lands a picture of what is to be their treatment in this land which is the opposite of the reality. By fair means and by foul, by truth and by falsehood, they obtain men to come and work in this country. Once the laborer is on the ship or on the train leading to the ship, their work is done. Hence their chief desire is to get as many men as possible.

Besides these agents employed by large concerns in this country, there are agents of the large steamship companies, who, with authority or without authority, go into the interior of the various European countries and make representations which facts cannot justify. They, too, are chiefly anxious to get large numbers to purchase tickets. The more they get, the more money they make. The means they employ are not only questionable but are open to severe condemnation.

During the past winter, when there was so much suffering in the city, it was the writer's privilege to talk to scores and scores of weary, hungry, helpless wanderers who were looking for crusts to eat or for places to lay their heads at night. The following is a sample of the dialogue that took place:

"How long have you been in this country?" "Six months." (This time varied from six months to three years in different cases.) "From what land did you come?" "Germany" (Hungary, Poland, Switzerland, as the case may be). "Had you employment there?" "Yes." "Did you earn enough to live on?" "Yes." "Why, then, did you leave?" "Because I was told that I would do better in this country." "Who told you so?" "The agent of ———." "Well, what have you done since you got here?" "Anything I could get to do—generally nothing." "Are you going back?" "No." "Why not?" "I am ashamed to go; they would laugh at me at home for being deceived." "What do you say when you write home?" "What do you mean?" "Do you write to your friends telling how things are?" "No." "Why not?" "Because I do not wish them to know of my condition."

Then the advice was always given that the applicant had better write home to the young men of his neighborhood and tell them not to come to this country, for things are not as the agent of ——— represents them to be.

An educated Scandinavian, who has been in this country some time, told the writer that when he came he acted as interpreter for the ship's officers. One of his duties was to take a paper and obtain the signature of every steerage passenger that he could induce to sign it. This paper stated that the undersigned had received first-class treatment on the ship, and that they were satisfied with the way in which things had turned out. This statement was afterwards circulated in the remote towns and villages of Norway and Sweden for the purpose of getting additional passengers for the steamship company. While this, perhaps, cannot be criticised as a matter of business, we can imagine the effect produced on the simple inhabitants of the remote places.

When this Scandinavian arrived at Castle Garden, he was approached by a man who asked him if he desired work. Of course he wanted work. It was to find work that he came to this country. So he hired himself out to this man. He was taken with a large number of others to a place unknown to him, at which he arrived at night, and, after being piloted through the woods, came to what he recognized to be a large quarry at the outskirts of a town. Here he was put to sleep in a barracks, amid surroundings that caused his heart to sink as he thought of what was before him. He worked here just as long as he was compelled to, and escaped at the first favorable opportunity. Fortunately he was a Christian, and, coming to the city, found employment, and is now a valued citizen. Had he been an Anarchist, he would have joined the already large numbers of those who, like him, had been deceived, and would to-day be denouncing all law and order.

Thousands of the newly arrived immigrants are sent to the West and Southwest monthly. They are deceived from the outset, and, let the fault be where it may, they develop into haters of what we consider our civilization. Who will blame them? They are fooled from the beginning. At first they submit because they do not know what to do, but, as they become a little enlightened, all the hatred and vengeance that have lain dormant are stirred up, and when a strike occurs it is no difficult matter for professional agitators to get these poor deluded men to resort to violence of all kinds. The labor agitator must bear his share of the blame, but there are others to blame also.

What the remedy is the writer does not propose to say, but he thinks it worthy of the consideration of thoughtful men whether we, as a country, can afford to allow ourselves to be misrepresented on the other side; whether we can afford to allow the importation of those already tainted with Anarchistic principles into this land under false pretenses. They are quiet for a while, only because they do not know just what to do. When some one comes along and tells them what to do for their own advantage, the devil that is within them rises to the surface, and we cannot much blame them for their acts of violence.

Now and then is heard in this country what one has called the "American growl." If the sensible, law-abiding citizens of this land would rise in their might against the iniquitous practice of bringing into this country men who have been deluded, some good might result and many strikes might be averted. Now is the time for the "American growl" to be heard on the question of immigration. A growl from one or two amounts to little, but when the American citizens over this land begin to make their mutterings heard, then something will be done.

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The Spectator

The agitation for good country roads has resulted in new laws and amendments to old laws in some fourteen States in the Union, and in nearly all the remainder the subject of the betterment of the common highways is under discussion. The Spectator a little while ago visited a neighborhood where most admirable practical work has been done, and in that one township twenty miles of good, hard, smooth macadamized roads secured. This was about Moorestown, New Jersey, some ten or twelve miles from Philadelphia. The roads in that section, a stronghold of the Quakers, have been bad since the settlement of the country, and two or three toll-roads (turnpikes) that penetrate it were a very inadequate relief. Sand or clay, or a combination of both, without any covering of stone or gravel, was what the farmers had to haul their loads over. More correctly speaking, they did not haul over this yielding material, but dragged their wagons through it. Near Moorestown there were some places that were impassable in wet weather; the township covered these places with macadam pavement, and at once they were the best pieces of road in the neighborhood instead of the worst. Now the old roads were considered intolerable, and the township issued bonds and built macadam roads on the chief highways. In two years these improved roads have resulted in a prosperity that even the present season of depression has not checked. What the Spectator saw in this neighborhood has convinced him that no township will remain content after the people once see the advantage of really good roads. We make jokes about New Jersey and Jerseymen, but the fact remains that in this exceedingly important matter of road-improvement New Jersey is leading the way, and the road laws of that State are the best in the country. Here is another interesting fact about New Jersey. Take the acreage of the State and the value of the agricultural and manufactured products, and then do two little problems in division, and it will be seen that the value of the agriculture and of the manufactures is each greater per acre than in any other State in the country.

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Quakers, or Friends as they prefer to be called, were new to the Spectator when he paid the visit just alluded to. He had believed that they were a somber and austere people, who refused to see other than the more serious aspects of life. It may be that formerly they were so, but those he had the pleasure of meeting and talking with were as cheerful and merry men as one often comes across. The hard asperities of life which crush all fun out of the average man were mitigated by a sense of humor, and the sly jokes that were passed around never failed to elicit the response of a quiet smile and a twinkle in the eye. In their speech these *fin de siècle* Quakers have what is almost the same thing as a double language. To one another they use the orthodox Quaker second-person pronouns, but to an outsider this is dropped at once and the conventional third person employed. The careful use of these pronouns when the rest of the language is ungrammatical is sometimes very ludicrous. The Spectator heard one Quaker say to another: "Ah, John, why did thee do it?" "I did not do it, Joseph," John replied. "Why, John," said Joseph, "I seen thee when thee done it."

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It is most interesting to watch the early growth of beans—especially of Lima beans. The root grows downward from the eye of the bean after it is planted in the earth, and then lifts the bean out and above the surface. The bean opens in halves, and the first leaves of the vine grow from the root and from within the opened bean. A city cobbler recently settled in the Spectator's village. The thrifty shoemaker made for himself a kitchen-garden. He planted Lima beans, among other things. He watched very carefully everything that came out of the ground. When he saw the very beans he had planted come up, he was sure that something was wrong, so he shoved them back into the soft earth. This rude handling killed them, so he tried with new seed. Again the beans came up, and now he was in despair. He repeated his first operation, and again killed the plants. Now he took advice, and his friend laughed at him so mercilessly that the shoemaker has concluded that the ancient advice about men of his craft sticking to their lasts is as good to-day as ever.

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The Spectator recently took part as a listener in a conversation concerning beauty. The three active participants in the discussion were ladies—threè women of distinguished beauty. As the Spectator listened to the talk, he was sure that he was hearing something well worth saying—well worth reporting. But now he is not so sure of that; he is only sure that it was exceedingly pleasant to hear and see three such beautiful women, and he is more than half convinced that what they said acquired nearly all its weight from the fact that they spoke with authority—if not with expert authority, certainly with the authority of exponents. All three agreed, with a kind of affectionate contempt for it, that prettiness was not beauty by any means. Beauty, they appeared to think, could not exist without a distinction of air and manner; and all the virtues, together with contentment of mind, were essential to this air and manner. The Spectator half expected one or the other to quote Plato's definition of beauty as the sublimity of truth; and when they all agreed that much flesh was fatal to a distinguished appearance, and hence to beauty, he recalled one of Chaucer's women, "long as a maste, and upright as a bolt." But they needed neither ancient nor classical authorities to strengthen their views; with them they were content, and in passing judgment it was evident that for any disagreeing opinions they would not care in the least. It was interesting to have the subject of beauty in women authoritatively expounded, and the Spectator wishes that he could, even in a small measure, convey to the gentle reader the eloquent meaning that was plain while the beautiful women spoke, but which, in their absence, has almost completely evaporated. Prettiness may not be beauty, but it is likely to remain popular, and the dimpled cheek and laughing eye are not likely to lose their power to charm, whatever the dictum against them.

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Theoretically, a social club is almost a pure democracy; practically, the majority of clubs are oligarchies. One member of a club is supposed to have as many rights as any other member; as a matter of fact, there are a few in every club who have privileges out of the reach of the others, and these members act as though the club were organized and run for their specific benefit. A member of a club who does not frequent the club-house is likely, when he goes into it, to be stared at by the habitués and servants and made to feel as uncomfortable as possible. In a club of one thousand members not more than two hundred will use the club habitually. The most inveterate frequenters get to feeling that the club belongs to them, and they soon acquire the manner of proprietors. The Spectator has often heard club members speak as though they, as frequenters of the club, had superior rights to those who used the privileges only occasionally. This is great nonsense. Without the dues of the eight hundred who seldom use the club, the two hundred who do use it could not maintain it for six months. As a matter of fact, the two hundred men who in a great measure live at the club are under great obligations to the silent and inactive eight hundred. The Spectator has often argued, with those who in ignorance maintain that clubs are demoralizing institutions, that clubs are useful in one way as schools of manners, where self-restraint and consideration for others are enforced lessons. This is true, but it is true in spite of the ridiculous air of proprietorship that some men assume in the club parlor or dining-room. There are men in New York who belong to a dozen clubs and actually use only one or two. One of these, the bearer of a distinguished name which will be concealed for the purpose of this anecdote, recently sought to enter a club of which he was a member, but to which he seldom went. At the door the boy said: "Who do you wish to see, sir?" "I am Mr. Brown Jones," the member answered. "Who do you wish to see, Mr. Brown Jones?" the boy politely inquired. "Don't you know me?" the member asked, with hot indignation. "No, sir, I don't know you, sir," the boy faltered. "Then all I have to say is that you don't know the history of your country," and Mr. Brown Jones walked triumphantly within the sacred precincts which he had helped to maintain for twenty years back.

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The Home

The Obstructions of Growth

Baseless antagonisms which have no foundation but in selfishness and arrogance are among the petty inflictions that must be borne. How to meet them, how to remove them, are questions which consume time that, if one were free to use it for the ends that make the world better, would bring the millennium much sooner on the earth. Antagonisms which are petty—selfish pride, a refusal to yield—are pitiable evidences of how far humanity is from the ideal of the Creator. With all the possibilities for making the world better by the individual life and altruistic effort, the petty obstacles that obstruct, deter, postpone, if they do not completely annul such possibilities, are the hardest to endure with patience; they are the negatives of faith.

Often the whole attitude could be changed if there were but a grain of conciliation in the antagonized. The grace of self-effacement is one of the virtues of the blessed. The ability to put a work before one's self, to see an end accomplished in which one can have no recognized part, though self has been freely given, is to raise one's self into the companionship of God's friends, his chosen ones.

Music in the Home

By J. W. Chickering

Home is the best place on earth, and therefore it deserves the best that earth can offer. On the home rest Church and State, society and the Nation. Out of the well-ordered family come our good citizens, and the home should be supplied with all possible methods of training.

We all recognize literature, art, and music as essential elements of true culture.

How can the home get the most and the best from music? How can music be made the greatest source of both enjoyment and culture to the family and the individuals composing it?

In New England, fifty years ago, this question was being asked and quite satisfactorily answered.

Lowell Mason was then in his glory, and under his influence the country singing-school was organized, and at once took its place alongside the district school, and was ordinarily held in the same building.

A teacher was secured—sometimes the young college student who taught the winter school, but more frequently some peripatetic "singing-master," frequently a farmer, young or old, who could "play the fiddle and sing the scales;" a school was collected of anywhere from twenty to a hundred, consisting of all the young folks who could sing, and some who could not, and, moreover, not a few of their parents, and sometimes their grandparents, in musical families. Here they met twice a week, till the money raised was used up, and then closed with a grand concert.

The social element was prominent, neighborliness was promoted, the boys went home with the girls, and a general "good time" was secured, while all who had any musical ability had the opportunity of cultivating it sufficiently to make it to them a real means of culture, as well as a great addition to the pleasure of the family and of the social gathering.

Then, a little later, came the Musical Convention, held in the hall, attended by the picked singers of several adjoining towns, often with no mean amount of musical talent. They had the opportunity of practicing together under skilled conductors, they became acquainted with the best music, really fine voices were discovered and trained, and a taste for music developed through the whole community. In those good old days of large families the family gathered every Sunday night for a "sing." All four parts were carried; possibly the father played the "double bass," and one of the boys had taken up the violin or the flute; and nearly every house had a fair "choir" of its own. The young folks sang whenever they came together; there was no declining on account of a cold or hoarseness or being out of practice or without notes, but every one did the best he or she could, and the result was pleasant and gracious; and this was measurably true in the cities as well.

Now all this is changed. Every house has its piano or reed-organ, music is taught in the public schools and scholars are examined as in grammar or mathematics, private teachers are engaged at high prices for instruction alike in vocal and instrumental music, and, as the result of it all, the enjoyment and use of music are not as general or as hearty as one or two generations ago. Then it was a means, now it is an end; then it was a recreation, now it is a study; then it was social, now it is personal; then it was harmony, now it is mere melody; then it was hearty spontaneous, enthusiastic, now it is prescribed, critical, in accordance with some one school.

Then audiences attended concerts to enjoy; now they go to criticise.

Now, even in "classic music," it is true that harmony is superior to mere melody, the harmonious blending of many voices more impressive than the melodious cadences of a solitary voice. No matter how beautifully even a Jenny Lind (and we have not many such) may sing, "I Know that my Redeemer Liveth," it cannot have the power, the volume, the ocean-like waves of harmony in successive surges, compelling audiences spontaneously to stand in reverent appreciation, that impress us as we listen to the Hallelujah Chorus.

It is a delight in the family to have one of the daughters sit down and play the piano and another sing some sweet song to gratify the tired father or the wearied mother, but it is even better, in addition to this, to have the whole family unite in chorus.

It would be of interest to know how many families among the thousands in which The Outlook is an ever-welcome guest are in the habit of having their Sunday evening "sing," to say nothing of more frequent musical evenings. Or what per cent. of the scores of thousands of readers of The Outlook who have at some time in their career "taken lessons" in music are now members of a neighborhood musical gathering, or more formal "Philharmonic Society," where they have regular meetings for the enjoyment and cultivation of such measure of vocal musical ability as has been conferred upon them.

So let us have a piano in every house, with lessons thereon. Let us have music taught in our schools, but as a diversion and a pleasure, not as a study in which pupils are to be examined and marked. Let us have concerts, vocal and instrumental, with solos and quartets and choruses, to be enjoyed rather than criticised.

But let us also have musical societies on a larger or smaller scale, promoting social and musical enjoyment. Let us have music in the family continually, as part of its daily life and happiness.

Let music again become a means, not an end (save to the limited number who take it up as a profession, and let them not forget its uses).

And let its power of contributing to the happiness of the home ever be regarded as one of its chief claims and one of its choicest blessings.

So much is said of the possibility of catching diseases from floating germs that one can appreciate the anxiety of the hostess who forbade her servant to take the cards of visitors at the door. Her husband is a scientist, and he discovered nine hundred different kinds of bacteria on visiting cards. She insisted that the visitors should give their names to the servants, and always asked if they were hoarse. We may be coming to telephones as the exchange for calls. They—the telephones—might be decorated, the receivers tied with a ribbon bow becoming to the hostess. Perhaps phonograph plates sent by mail will be the evolution of social exchange.

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Give Intelligent Help

Dear Outlook:

To-day, in visiting the Metropolitan Museum, I was quite interested in several adventurous small boys who seemed intent upon looking at the many objects of interest in said building. Unfortunately, the little fellows had no older companion, and, according to the wise rules of admission, they were sent away from the door by the kindly but inexorable policeman. Of course, being myself a reader of The Outlook and having a love for boys, it was a real treat to walk around with two successive couples, each pair a complete contrast to the other, representing respectively "up-town" New York and Mulberry Bend. The confiding way in which they took my hands, and the beautiful spirit in which they listened to my few words of explanation here and there! I wish you had seen them, especially the disreputable "Mulberry" couple—bless them! But what I want to know is this: Why would it not be a good thing on Saturdays to have some one employed at the Museum who would make trips around with the dear boys (girls *always* get in everywhere) and tell them about some of the statues and pictures? My small friends had not heard of David, nor of Raphael, nor of George Washington, and they nearly bumped their little heads off trying to see the relics of the latter. The dirtier of the two Italians certainly seemed aflame with desire to help keep George's country good, and I can't help it if the flame did die out afterwards.

When the little faces are so eager and so respectfully turned towards the door of admission, it seems a shame to drive them away, when we fussy old maids can go in and speculate about china, etc. The mothers are at home, I suppose, or at work, and the boys want a change. I am only a workingwoman myself, and so I could not spare time for the pleasant task, but what a chance for any one who wishes to be of use, and *can!*

Please try to do something in respect to the obscure idea which is too nascent in my own mind to focus well on paper yet. Just a word, sometime, for the boys who are forced to join the "shut-out" society in Central Park. They should not be allowed to go in alone; cannot some means be given them for having a good time there? A. W. S.

The above letter speaks for itself without comment. One of the hard things to bear in a large city like New York is the impossibility of building bridges, to use a figure, at the right point. On the one hand is the need; on the other is the desire to help; and yet the bridge that brings these two together it is most difficult to build. There are many officers connected with the boys' clubs in New York who take the boys to the Museum of Art; the mass of boys would find the Museum of Natural History much more entertaining, yet the number of poor boys who ever enter either is pitiably small. The city would find it difficult, indeed, to find the right person to perform the duties suggested by our clever correspondent, but there are a great many women, and men too, who have classes and clubs in the missions and various philanthropic organizations on the East Side, who would welcome gladly the services of any qualified person to take members of their classes and clubs to Central Park, to the museums, and to the menagerie—intelligent young men and women, or old men and women, who would take this as an opportunity to lighten the burden of ignorance borne by so large a mass of our fellow-citizens blindly seeking avenues of education.

Frequently the remark is made that teachers in our public schools could do much in this way. They could and do, but the majority of them have not the inclination, the ability, the information, nor the spirit necessary to make a pilgrimage through any of the museums an hour of joy and gladness to the children even of an age to appreciate the opportunity. The museums do not minister to the lives of the ignorant poor as they should It is only necessary to go through these buildings on Sunday, when they are visited by a larger number of our tenement-house people than at any other time, to see how much more these opportunities for education might mean to our people if only we could have talks, or conversations, carried on with groups of the tenement-house people by artists, architects, and people familiar with the exhibits gathered under municipal care. Mr. Barnett, at Toynbee Hall, has an audience of seven hundred people on the Sunday afternoons and on the evenings when pictures are exhibited, who listen to his explanations, and who learn to distinguish a good picture or a good building because their eyes have been opened. A man unfamiliar with art, when he is taken into a picture gallery, is confused by what he sees, not educated. Any observing person at the World's Fair must have been struck with the look of absolute bewilderment on the faces of hundreds of the people who spent time wandering about the Art Gallery. It conveyed no message, because they did not know the language of art. The day cannot be far distant when this need will be met, and we shall have educational services held in the Metropolitan Museum of Art, in its many departments, and in the Museum of Natural History. The geologist and the botanist will make it part of his Sunday's work or her Sunday's work to take little groups to the Park and introduce them to that great world of beauty about them. Life would be so much easier lived if the language of nature, of art, of music, of architecture, were known to every man.

Some Mothers' Meetings

"Mothers, it concerns the health of your children! Come!" was the heading on the invitations issued to the mothers on the East Side of New York to attend the meetings at the Hebrew Institute. The circulars were issued in many languages, and the invitation brought hundreds of mothers with their little children to the Institute. These meetings are for the education of mothers solely, and are held twice each week. The lecturers speak in several tongues, and the audience at each lecture is composed of those who use that tongue. The interest in the feeding and training of children is filtering through the social grades, and the present generation of babies, and those following, will be far more intelligently treated than those who preceded this generation.

These tenement-house mothers listened most attentively, and no doubt many will, so far as possible, follow the instructions given, which are very practical. Among many things the lecturer said at the first lecture were:

A new-born baby should be nursed once in every two hours during the daytime, and once every four hours during the night. It should be nursed less frequently when it is older. It is a bad practice to allow the child to sleep at the breast.

Adults are able to digest all kinds of solid food, but it must be remembered that meat, ice-cream, soda, and beer are not good for babies.

Potatoes are as bad as poison to a nursing child. The white of an egg, mixed with water, is the best substitute for mother's milk, and some starchy foods can be given when the mother begins to wean the child. That is the time when the greatest mistakes in diet are made. People say the child is teething, but nine times out of ten it is only troubled by the hot weather and improper food.

When possible, the child should be nursed until it is one and a half years old. When it is a year old it can begin to take cow's milk, a little corn-starch, zwieback, crackers, etc. When three years old it can be given the more delicate articles on the family table. If the mother is unable to nurse her baby at first, the next best thing is to have it nursed by another woman, taking care that the nurse is quite well, or the baby may take from her some disease, and if the nurse is not amiable, the child may take some of her bad temper. Next to human milk asses' milk is the best, but that is difficult to procure. Goats' milk is too strong.

You cannot be too thankful to Mr. Straus for the sterilized milk he has provided for you at such reasonable prices. He has a farm of his own, and the cows are all known to be in a healthy condition.

A mother with a nursing baby must be careful to keep herself well nourished and take plenty of sleep. If she does not, she will not have good milk for her child. She must also be careful about bathing, so that the child will not take impurities into the system in nursing. When a child uses a bottle, a long pipe should be avoided, as it is not possible to keep it clean, and the child may be poisoned with impurities. The bottle should be washed with hot water, cooled, and kept in a clean place. The rubber nipples should be left soaking in water when not in use, and thrown away as soon as they get out of condition.

When a baby must be fed, ordinary milk is better than prepared food. A child, until it is three months old, takes three parts of milk to one part of water; from three to six months,

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two parts of water and three of milk; and from six to seven or eight months, equal parts of milk and water.

The Vacation Fund

Cherry Vale and Craigville, with the boarding-houses under the patronage and supervision of the Working-Girls' Vacation Society of New York, are now full. The generous contributions of our readers have increased the happiness in the lives of hundreds of working-girls in New York and Brooklyn.

The letters that come to one of the editors from girls now in the country, the guests of our readers, are daily proofs of the new current of vitality that will increase the working power and endurance of girls who need both.

No letter from Cherry Vale omits to mention the "beautiful rooms." "The loveliest rooms I ever saw." "Such a beautiful house!" And these expressions are tributes to the school-girls whose generosity and interest have made Cherry Vale what it is—a home giving every evidence of refined taste. Craigville has great possibilities; time and money are needed to develop them. Only the barest necessities have been provided. There is opposite the house a wagon-house, which could be made a perfect little assembly-room, where the girls could dance, play games, and have the singing-meeting Sunday evenings. The building of a little stage would make tableaux possible, and on rainy days this wagon-house would be a haven. The old mill, just below, would make a fine dining-room and kitchen, leaving all the rooms in the house sleeping-rooms. The possibilities of Craigville are to be realized through the interest of school-girl readers, who have shown so conclusively that the "other girl" is a companion from whose life she will remove every limitation in her power. Not only shall the working-girl have a vacation, but she shall have it in a house made beautiful. She shall be given the opportunity to enjoy her life, at least for two weeks, at her highest, for all about her shall minister to that which is best and noblest in her.

The sum of fifty dollars has been received for the furnishing of a room at Craigville, a thank-offering from an invalid for the money which enables her to buy what she needs to make her life comfortable, and for the love which makes it happy.

Previously acknowledged	$3,076 14
C. R. and A. I., Danbury, Conn.	13 00
Mrs. A. I. B., Danbury, Conn.	12 00
E. B. K., East Orange, N. J.	25 00
From a Friend	5 00
I. H. N.	3 00
A Friend, Brooklyn, N. Y.	50 00
Mrs. I. O. P., Springfield, Mass.	10 00
L. G., Fort Leavenworth, Kan.	5 00
In Memoriam, E. P. H.	15 00
One of Mount Vernon Seminary's "Old Girls"	5 00
A Thank-Offering, Bristol, Vt.	10 00
F. L. P., Camp Verde, Tex.	1 00
King's Daughters of Memorial Church, Springfield, Mass.	5 00
R. B. S., Ash Grove, Va.	1 00
R. T. G., Fairfield, Conn.	10 00
F. H. W., Brooklyn, N. Y.	5 00
H. B. S., New York, N. Y.	2 00
L. S. C., Utica, N. Y.	5 00
Woman's Circle	10 00
S. J. T., Topsfield, Mass.	3 00
H. R. T., Topsfield, Mass.	3 00
A. M., Springfield, Mass.	2 00
For Ramona School in New Mexico, from King's Daughters of Memorial Church, Springfield, Mass	10 00
Agnostic, Bar Harbor, Me.	2 00
M. E. L., Bar Harbor, Me.	1 00
F. M. G., Bar Harbor, Me.	2 00
In Memory A. W. M.	10 00
T. D. W., Quincy, Ill.	25 00
A Friend, Fall River, Mass.	1 00
I. L. L., New Haven, Conn.	5 00
E. S., Columbus, O.	10 00
A. A. S., Northeast Harbor, Me.	20 00
Total	$3,352 14

NOTE.—Checks should be made payable to The Outlook Company.

There is to be erected in Lisbon, in honor of Donna Felipa de Perestrello, the wife of Columbus, a statue.

The Strange Story of Johnny

By Lucretia P. Hale

In Two Parts—I.

A singular thing happened in the Purley family one day. Johnny came down to breakfast with three pairs of legs! They heard him tumbling about on the stairs and making a great noise, and his brother Will went out to see what was the matter with him.

"You see, I was wishing for more legs yesterday," explained Johnny. "I have so many errands to do, I get tired with only one set of legs, and I thought two more pairs would just do it. Now I can go off on the morning errands before school with my regular legs. Then, by school-time, for going up the school stairs, I can take the new front ones. They will do for the school errands, and that will leave another pair for afternoon work."

Johnny was such a quick, ready fellow that he was called upon by everybody to run errands. He was very proud of having been promoted to the upper class in school, at the very top of the building, and he was constantly being sent on errands up and down the three flights of school stairs.

Mrs. Purley was a little troubled about the new legs. "What are you going to do about shoes?" she exclaimed.

"I thought I could change round," said Johnny. "I don't need any on my 'off' legs."

But he started away with three pairs—his own "best" shoes, and his second best, and a pair of his brother Will's, as Will was to stay at home that morning.

"I should like to have you take that bag of papers to my office," said his father, as he took up his newspaper.

"And I have a note for your Aunt Emmeline," said Mrs. Purley. "I have lost the address of her carpet-woman, that she left me, and I must send for it."

Will gave Johnny his library card, and wanted him to pick out a "real interesting" book.

His father's office and Aunt Emmeline's house and the library were all in different directions, so Johnny was glad enough to use a fresh set of legs by the time he had reached the school stairs, and he ran up merrily.

"It will come hard on shoes," said Mrs. Purley at night, when Johnny was resting off, and she shook her head as she looked at the row of six muddy shoes in front of the kitchen fire.

"Why did not you choose dogs' legs, while you were about it?" asked his brother Will; "then you would not have needed so many shoes; and the dogs trot along so easily."

"I have watched the dogs," said Johnny, "but I don't believe their 'off' legs rest much while they are up in the air—they have to keep them all going pretty steady. Besides, I know it would make me dizzy holding my head down so. I couldn't see so much, and people would brush against me and knock me about. I don't want to be a dog; I had rather be a boy."

"I am afraid we make you lead a dog's life," said his father, "because we all send you around on so many errands. But I do not see how we can help it, there is so much to be done."

So it went on for a week or more. Johnny did three times as many errands as ever he had done before. The family always found something new for him to do, whenever he came home, and he was forever traveling from one end of the town to the other, or up and down stairs when he was in the house.

"I am anxious about you, Johnny," said Mrs. Purley, one night. "I am afraid you are losing your appetite; you don't eat as much as when you had only one pair of legs."

"I think he needs two more mouths," said Mr. Purley, laughing; "he can't provide food enough for all these legs with one mouth."

"I don't seem to want to eat more on account of them," said Johnny, "but I do feel the 'tiredness' of each set of legs. I can get round faster than I could with one set, and

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the legs themselves don't get so tired, but I feel the tiredness all over of the three sets."

"You can't seem to sit down comfortable," said his mother.

"It would be better if you had them put on differently," suggested Will; "if they went out like spiders' legs, they wouldn't be so much in the way, and you could have a lot of them."

"I feel as if I had had enough of legs," said Johnny, "and I don't want any more to see to. I do so much running that I don't get a chance to study."

"And we don't see anything of you at home," said his mother. "I missed you ever so much about putting down the carpet yesterday. The woman evidently expected somebody would help her in lifting the furniture round, and she asked me if I had not any boys—they were such a help in stretching out the carpet. I told her I had two boys, but Will was off that day at his cousin's, and you were away on errands. I miss you about bringing up the wood, and holding my yarn for me, and we are none of us so cheerful when you are away."

"I am not sure but some more arms would be more useful than the legs," said Johnny, after thinking. "As long as I am only more tired with six legs, I don't know but I might get along as well with two if I could only now get rid of the others. Then, if I had some extra arms, I might be doing one or two things at once. I could be turning over the dictionary and the grammar at the same time, and I might be holding your yarn while I was picking up the pins from the floor, if I only had my seat low enough."

Will thought the arms would not be so much in the way as the extra legs.

But they were all much surprised when Johnny came down the next morning with only his old one pair of legs, but with six arms. He was very lively.

"Such a comfort," he exclaimed, "to have only my dear old legs again! I had such a beautiful night's sleep. I dreamed that those tired old legs had gone, and some fresh arms had come instead, and here they are!"

And Johnny seized a chair to fetch it to the breakfast-table with one pair of hands, while he picked up his knife and fork with another pair, and passed up another pair for his tumbler of milk.

"Dear, dear me!" said his mother; "I can't think what has happened to Johnny. And I was just noticing your shoes were all worn out, and wondering where I could find three new pair."

"How about the errands this morning?" said Mr. Purley.

"I was thinking I should have to start early," said Johnny. "That is why I am hurrying up with my breakfast."

"Suppose I take my bag of papers to the office myself?" said Mr. Purley. "There are not very many of them to-day, and I have not much else to take. That will spare you one errand."

"It is a fine day," said Mr. Purley, "and I may as well walk round to your Aunt Emmeline's myself. I was going to send a note by you, Johnny. But if you haven't but one pair of legs I don't believe you had better travel over to the other end of the town with it."

"I believe I will go to the library myself for my book," said Will. "I am not quite sure what kind of a book I should like, and I may as well look up one."

"Hurrah!" cried Johnny, flinging up all his arms at once. "I shall have a fine resting-time for my legs! But I will do a lot of work with my arms. I will put in the coal, mother, this minute, for here it is at the door, and I shall have time before school, and then you need not pay a man extra to do it. I hear the cart tumbling it down on the sidewalk, and I will be down at it before anybody else gets hold of it. I will take my back arms, because they won't be so useful about my books, and I can save up the others."

"I can't think what is the matter with Johnny," said Mrs. Purley, "such strange things happen to him. I never heard of a boy having so many legs before."

"The other boys are all afraid of him," said Will; "they thought at first that he was chaffing, and that he had got them up himself. But I am glad the legs are gone, they looked so odd. He did not look like a regular boy, but now he can fold up his off arms and keep them out of the way."

"Jones said to me the other day," said Mr. Purley, "that he should think I would hire Johnny out for the dime show, and we might get a lot of money for it. But I told him we could not spare Johnny, legs or no legs, not only because he earns us money, but because he is the life of the house."

"That is it," said Will. "Johnny can do anything he pleases, and everybody likes him all the same, no matter how he looks. If he had as many claws as a lobster, they would all admire him."

Johnny came up in fine spirits. "The coal is in," he exclaimed, "and now I must wash those hands with my front ones. I used only my back hands."

"You are a fine boy," said his father. "I saved a bit of money by buying my coal now in summer, and you have saved me from paying a man to take in the coal."

"I have got a plan to bring you in some more money," said Johnny, "if you and mother are willing. To-morrow is Saturday and a holiday, and I want you and mother to let me have the day. I had rather not tell what it is till it is all over."

"You forget about the ball-game," said Will. "I thought we might go up together, and you would have a great chance, with all your hands."

"Yes, Johnny," said his mother; "you ought to take the holiday for games. You work hard enough through the week."

"There's time enough for games," said Johnny, "and I shall have time for a bit of work for you, mother, now, before I go to school. Let me see. I can brush the front of my coat with my front hands while I wash the coal off of my back hands with the middle ones."

"I might help," said Will. "It seems to me it is going to be a great deal of work to clean up all your hands. I have found it about as much as I can do to keep one set clean."

"You never did as much work with yours in a week," said his father, "as Johnny does every day with his two hands. But I must be off with my papers."

Johnny did fewer errands that day, but his hands proved very helpful, and he came home to dinner in fine spirits.

On his way home from school in the afternoon he was delayed. A fire broke out in a street not far from his home. Will heard the cries of "Fire!" and the sound of the engines, and went out to see what was the trouble.

He came back and told his mother there was a fire going on in the next street, and a great crowd there.

"They seemed to have plenty to help," he said; "men and boys bringing out things, and I thought I might as well come away."

"It is time Johnny was home," said his mother. "I dare say he has stopped at the fire. I hope nothing has happened to him!"

"Oh, he'll take care of himself," said Will. "Nothing bad happens to Johnny."

But time passed on, and Mrs. Purley became more anxious. She did not like to send Will out, and she felt there was no use in going out herself. She was much relieved when she at last heard Johnny's voice as he was coming in at the door. There were three men with him, however, almost carrying him.

A heedless young man, who has not profited by the blunders that his unguarded tongue has caused him to make, was introduced at a reception to an elderly and somewhat peculiar lady, whose hobby is the collecting of relics and antiquities of all kinds.

After a few minutes' conversation the lady rose to depart, when young Mr. Heedless said, in his airiest manner:

"I am so glad to have met you, Miss B——. I have always been interested in curiosities and antiquities of every sort, and am glad to have met you on that account."
—*Youth's Companion.*

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For the Little People

A Queer Nest

By Mary Allaire

It was a big field of waving grasses and daisies, with here and there great, beautiful clumps of clover. Bees hummed, butterflies seemed to dive and swim through it. One day a gentleman walked through the tall grass, and walked almost on top of a nest of kittens; five beautiful gray and white kittens looked into his face with the most kindly expression. When he told what he found in the field, the children in the cottages were wild with excitement, and before many minutes the kittens found themselves in the arms of as many children. Such a world of pet words no kittens ever heard before! Such whispers of affection! Such quantities of milk! Never were a family of kittens so surprised. One gray kitten found herself decorated with a bright red satin ribbon, another with blue. Boys claimed the other kittens, and so they were not decorated.

The next excitement was naming the kittens. "I shall call mine Frolic," said the owner of the one wearing the blue ribbon, "because she is so playful."

"I think mine is lazy," said the owner of the red-ribbon kitten, "but I shall not call it Lazy, but Cuddledown; Lazy would be too pointed, and might hurt her feelings. I shall call her Cuddledown."

"Mine is Good," said the baby.

After the kittens came, you always knew where to find the children.

Behind one of the cottages was a wood-house in which were some packing-cases. In one of these a great bed of new-mown hay was made, and the five kittens put to bed. They took most kindly to the new civilization of beds, saucers, and much petting. That first night we all went to see them, and fell in love with them as much as the children had. Ten blue eyes looked up at us as if they had always known us. But, alas! finding kittens is one thing, but keeping them quite another.

The next evening a gray and white cat was met a mile away, and followed us home. We knew where she lived, and tried to drive her back, but she would not go. Through the tall grass and bushes she came, keeping up a queer call which, if we had understood, we would have known was, "I want my babies." Big folks are very stupid sometimes. Again and again through the night came the mother cat asking for her little children, who were shut up in the wood-house, and we did not understand her. Morning came, and the kittens were let out to breakfast. The old cat came round the back of the house, and gave a glad call, which the kittens answered. The mother had found her kittens. All day she tried to lead them back, but the children watched, and would not let her. Her owner did not want the kittens, and the old cat would not stay at home without them.

Some of the children went off on a picnic for the day, and when they came home the kittens were gone; the mother cat had led them home to the house on the hill.

What could be done? At last a delegation of children visited the owner of the mother cat, and she consented to keep two of the kittens; three, Cuddledown, Frolic, and Good, came home, and were received with great rejoicing. Such tender care no kittens ever had. Not only care, but training. The adopted mothers did not believe it right for all the kittens to eat out of one saucer, so they fixed the covers of tin boxes with straight wooden handles, and then tried to train each kitten to eat out of its own dish. I am sorry to say the kittens gave evidence of greediness, and enjoyed their meals much better when all three ate out of the same dish.

The ribbons were taken off the kittens' necks, and when we asked why, we were told that Mrs. Miller did not approve of ribbons; the favorite book of this group of children was "Our Home Pets: How to Keep Them Well and Happy," by Olive Thorne Miller.[1]

One of the boys has built a house for the kittens, with a slat front and a door. The old mother cat will not give up her claim, but persists in coming from her house on the hill and tries to woo her three children back again. But the children care for the kittens, and try hard to make the mother cat understand that her children are being brought up under the best authority and according to rule; but she cannot understand.

❀

A Loving Little Lady

She was the dearest little lady in the land, we all thought; her hair was like threads of gold; her eyes always made you think of

Where did you get your eyes of blue?
Out of the skies as I came through—

they were so blue. She was so dainty and sweet that no one thought of any but words of love for her.

One day her mother was going out to make calls, and went into the room to see if her little girlie was all right. She found her lying on a lounge with two bright autumn leaves on her dress, but her eyes tightly closed.

"Hush! hish!" said the little girl, softly, "I'se Babes in the Woods!" The last words were said very sleepily, and the little maid went fast asleep.

Another day she was taken in her carriage to the post-office. A friend stayed with her while her mamma went in to ask for letters; when she came out, the little girl asked, sweetly:

"Any 'etters for me?"

"No, dear," said her mother.

"No 'etters from baby-land?" asked the little girl, in a surprised tone.

Have you ever seen the fountain—a little boy and girl standing under an umbrella, the water going up through the handle and coming out at the top, falling in a shower over the umbrella? This is what happened when this little girl saw such a fountain the first time: She was out walking with her father, mother, and a friend in a private park one Sunday afternoon. Suddenly she began to cry—a cry that made you understand that her feelings were hurt. All sorts of questions were asked her, but what the matter was could not be found out. At last, with the big tears dropping, she pointed at the two little bronze children and said, sobbingly:

"Da dea' chillurs is detting all wetted."

The little golden head went down on her mother's shoulder, and the tears fell faster and faster as the little girl was taken home. She could not understand that the little boy and girl did not feel wet and uncomfortable.

❀

Polly's Discovery

Up-town in New York on the line of one of the surface cars there lives a parrot. Recently men have been working in the street in front of Polly's house, getting ready for a cable road. They found rocks that had to be blasted out. And Polly soon learned the cry the workmen used as a signal of danger. Having learned it, she seemed to enjoy the spectacle of the workmen running in every direction as she gave the signal. The foreman was furious, and tried to find the man who caused the workmen to lose so much time. One day Polly got away, and she went at once to the place that had afforded her so much amusement. She perched herself on the rocks and watched the workmen with great interest. Suddenly the danger cry was given, and the workmen ran. Polly had learned to give the cry, but she had not learned its meaning, and, all unconscious of danger, she sat still. There was a rumble, a roar, and a bang, and the earth had gone to pieces, Polly thought, or it had begun to rain stones and earth. When the earth settled again, Polly opened her eyes and saw the front of her house. Discouraged, she entered the door, but the family looked twice before they knew her. Her tail-feathers were gone, and she was covered with dust and dirt. Polly is not well enough to sit by the window and give the danger-signal.

❀

Tommy Toddler's Dream

By John Kendrick Bangs

I had a fearful dream one night.
I dreamt I was a man.
My face it was an awful sight,
Because a beard of tan
Did cover up my cheek so white,
And down my chin it ran.

I wore a shiny beaver hat
Just like my father wears.
I had a great big silk cravat,
And, oh, such lots of cares!
So heavy were my troubles that
I'd two or three gray hairs.

The queerest thing about it, though,
I'd still my toddling walk.
No matter where I'd wish to go,
My feet my step would balk;
And when I'd try to speak, d'you know,
I spoke in baby-talk!

Then everybody laughed at me,
And I—I upped and cried;
And then their horrid mean old glee
Made me so mortified
I rushed up in the nursery
And locked myself inside.

I slammed the door—'twas made of oak—
With all my might and main;
So hard I slammed it that it broke
A part of it in twain;
And then I howled till I awoke
And changed to me again.

That's why now'days I always cry
As loudly as I can,
Why tears flow from my great blue eye
Like gravy from a pan,
When anybody says that I
'M a pretty little man!

—*Harper's Young People.*

❀

Have you ever thought how marbles were made? Most of the stone marbles used are made in Germany. Only the refuse of the marble and agate quarries is employed, and this is treated in such a way that there is practically no waste. Men and boys are employed to break the stone into small cubes, which are then thrown into a mill consisting of a grooved bedstone and a revolving runner. Water is fed to the mill, and the runner is rapidly revolved, while the friction does the rest. In half an hour the mill is stopped, and a bushel or so of perfectly rounded marbles are taken out.

"Say, mister," said a little Fresh-Air child, as she watched the cattle enjoying their cud, "do you have to buy gum for all them cows to chew?"—*Youth's Companion.*

[1] Harper & Brothers, New York, publishers.

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Sunday Afternoon

Self-Deception[1]

By Lyman Abbott

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i., 8, 9.

Probably there is not a person in this house who would say in words, I have no sin. We confess our sins in general phrases by way of exhibiting our virtue—our virtue of humility or our virtue of orthodoxy. It is a very easy thing to go into church, kneel down with others as virtuous as ourselves, and all say together, "We have offended against thy holy laws, we have left undone the things which we ought to have done, we have done the things which we ought not to have done, and there is no health in us," and then rise from our knees under the impression that we have performed one virtuous act, in confessing our sins. But how many of us do realize our own personal sin? Let us consider some of the ways in which we deceive ourselves.

There are not many persons who would go as far as the necessitarian goes in his philosophy, as James Cotter Morison goes, who says—I quote the substance of his declaration—that, given a certain hereditary nature and a certain environment, and a man is no more to blame for his crime than, given a certain kind of stomach, a man is to blame for his headache. We react against that: for one reason, because it prevents our punishing the criminal. And yet, in reputable circles, and among well-clad and thoughtful men and women, you will find that necessitarian philosophy constantly indulged in for purposes of self-excuse, the man saying, I cannot help it; or, It is my way; or, I was born so: all coming to the same thing—Yes, I have done what men call wrong, but, after all, I am not very much to blame for it. We roll the burden of our responsibility off upon our temperament, upon our circumstances, upon our inheritance, and then we take gladly all the credit for the virtues that come from our inheritance and our temperament and our circumstances; as though every man was not himself responsible for his temperament in a measure, as though every man had not helped to make his temperament what it is, and to develop the heredity that was planted in him at birth, and to choose the environment by which he is surrounded.

Or, we throw the responsibility off upon our fellow-men. We hesitate a little to throw it off upon God, and so throw it off upon our fellow-men. That is a trick as old as the human race. Adam threw it off on Eve; and Eve threw it off on the serpent; and we have been doing it ever since. The man was not to blame for speaking crossly to his wife; his wife angered him: she is the one that is to blame. The son is not to blame for disobeying his father; the father is tyrannical: it is the father that is to blame. The man who cheats in business is not to blame; the other man tried to cheat him: it is the other man that is to blame. The woman in society who indulges in falsehood is not to blame; it is the women round about her who indulge in falsehood, who make it necessary to indulge in falsehood in order to be in good form: they are to blame. And so we pass the fault back and forth from one to another, and say, The sin is not in me, at least not very much in me.

We measure sin by its consequences, and by the immediate consequences—the consequences to be seen here and now; and, inasmuch as our sin has brought forth no immediate evil consequences to be seen here and now, we think that it does not count against us. The man whose doctor says that he must not drink coffee because it will make him nervous goes on drinking coffee, and congratulates himself that he does not drink whisky. There is precisely the same sin in one case as in the other—the dominion of appetite over reason. The man who eats pie when he knows that it is going to give him dyspepsia, and the man who drinks whisky when he knows that it is going to give him delirium tremens, are both guilty in allowing the appetite to rule the spirit, when the spirit should rule the appetite. If a sin committed strikes right back, we call it a crime or a vice; and because we are wise enough, or think we are wise enough, to commit the sins that do not strike right back, we think we are not sinners.

Or, we compare our sins with the sins of other men, and thank God that we are not as other men are; or, what is more common, compare our sins with the sins of other men, and thank God that we are what other men are. The man in politics says, I do not believe in buying votes, but the man across the way is buying votes: I am no worse than he, and I must do it. The man in business says, I don't believe in this method of doing business, but my competitor is doing business in this way, and I must myself. The woman in society says, I would like to be absolutely candid and truthful, but one cannot do that without being odd, and it would not do to be odd. And so we march together, buoying ourselves up with the impression that we are not sinners because everybody about us is sinning in the same way. Precisely the same argument would justify the cannibal, for he does not sit down to his feast alone. Diphtheria is not any less dangerous when it is an epidemic, and sin is not one whit less sin when a thousand men and women league themselves together to commit it. And then we react against this, and congratulate ourselves that our sins are not like other people's, and forget our own sins in looking at the sins of other people. We walk in life in single file, and every man is careful to carry his sins on his back, and every man looks at the other man's pack. So we are severe against sin in general, and severe against other men's sin. The thrifty man thanks God that he does not spend his money in riotous living, and the drinking man thanks God that he is not close-fisted. Each of them sees the other man's sin, and counts himself innocent because he has not the other man's sin—only his own.

Or, we justify ourselves by thinking that to be religious is to be good. We come into church; we listen to a sermon, we join in hymns; we think we are righteous because we are church-going, or because we believe in religious truth. The man who lives six days in the week as though there were no God, and comforts himself with the conviction that he is not an atheist—he had better be. It is better to be the man who does not believe in God and lives as though there was one, than to be the man who does believe there is a God and lives as though there was not one. We think we are good because there are aspirations of goodness in our hearts. We are not so bad after all, though we have done this thing that we are ashamed of, because our own conscience protests against it. That is an old trick, this self-deception. You will find more than one warning in the Bible against it—from Christ, who says: "He that heareth these words of mine, and doeth them not, is like a man who built his house upon the sand;" from James, who says: "If any man among you seemeth to be religious, and bridleth not his own tongue, he deceiveth himself." Oh, yes, if a man comes into church and joins in prayer, then goes out and swears an oath, you will think he deceives himself; but if he goes into church and joins in prayer and then goes out and gossips about his neighbor, what then? We deceive ourselves by living two separate lives. We have many rooms in our house, and some of them are foul beyond description, but we have one room that is kept in order; we have swept it, and have dusted it, and all the bric-à-brac in the house we have there; and whenever we judge ourselves we go into that room, and leave all the rest of the rooms alone. The world is full of men who are living double lives, and the most pathetic element of it is that they have no idea that they are living double lives. A man lives a life of lust and a church life at the same time; and men think he is a hypocrite. No! he is doing just what thousands of men are doing, living a double life; and, if ever he thinks about it at all, this double-life man, he says, There is something debit to my account, it is true, but, on the whole, there is a long credit account—all those prayer-meetings, all those church con-

[1] Sermon preached at Plymouth Church, Brooklyn. Reported by Henry Winans, and revised by the author.

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tributions, all those benevolences, all those excellencies, all those services rendered to God and humanity; that is the credit account: and just one little sin—I think that doesn't count. It is not now and then some one man who does this; it is the common experience of mankind. You have known business men who have thought they were wealthy, because they were accustomed to look only on the credit side of their ledger; they knew what people owed them, but they never took the trouble to find out what they owed, and when they came to bankruptcy no one was so much surprised as themselves. It is a common experience in human life, the man measuring himself by certain things that have in them the shadow of good things, and perhaps the reality of good things, and leaving the debit account out altogether.

Then some men leave themselves out of account. They measure everything but themselves. They live thoughtless, careless lives. They never stop to consider the question, Am I living a righteous life, or an unrighteous life? It would be very strange if there are not in this congregation to-day not a few men and women who have never really asked themselves the question, Am I a righteous person leading a righteous life? Oh, the pathos of it! David, who had sung his psalms, fought his battles, served his God, carried real piety in his heart—David surrendering himself to lust and appetite, and it never so much as entering his head that he was doing so until the prophet came to him, and not even then until the prophet had said, Thou art the man! If Nathan had done what I do—preached a general sermon and then stopped—David would have done what many of you will do—go out of church unconvicted of sin.

Or, if we do examine ourselves, and question whether we are righteous persons or not, then forthwith we employ ourselves as attorneys to defend ourselves; and the attorney uses any plea with which he can get his client off. So, when the minister questions, Am I sincere? up springs the lawyer to say for him—the lawyer in himself to say for him—It won't do to be sincere; you will make trouble in your church if you run foul of your creed. Or it is the merchant who asks himself, Am I living the honest, true Christian life? and up springs the lawyer in his breast to say, It won't do to be righteous overmuch, or you will destroy yourself; you have a family to live and care for. Or it is the liar who is brought up before his conscience for lying, and up springs the attorney in his breast to say, Well, it was a harmless, white lie—as if there ever was a white lie!

And if we try to examine ourselves, we cannot do it. We do not try to get acquainted with ourselves, and we cannot if we try. I can know everything else better than I can know myself. Eyes are put in my head to look out, not in. Introspection does not give a true vision of my own character. You have seen books, I suppose, entitled "Every Man His Own Lawyer," and other books, "Every Man His Own Physician," and you have heard the motto, The man who has himself for a client has a fool for a lawyer. And it is true. The theology which makes every man his own Saviour goes along with the philosophy that makes every man his own physician. You cannot know what are your own symptoms, you cannot measure your own self, you cannot take your temperature, you cannot look at your own tongue, you do not know what is your own disease. If you try to find out, you only make yourself morbid. When I was a boy at school, I took a medical dictionary and began to read it through. I read A, and I found I had the asthma; I read B, and I found I was bilious; I read C, and I found I had consumption; I read D, and I found I had symptoms of diphtheria; and when I had got down to G and found I had gout at seventeen years of age, I gave it up. No man can measure his physical organization—he sends for some one wiser than himself. No man can measure his intellectual organization. Men think they have intellectual qualities which they do not have, and think they do not have intellectual qualities which they do have. No man can measure his own moral condition, and tell what kind of a man he is; he cannot examine his own interior constitution. As in the ward of some insane asylum are we, no man knowing himself, every man looking on his neighbor and saying, He is crazy, I am all right. And then what adds to the pathos of it is that there stands at our hand a Physician who does know us and offers his help, and we go on our way and do not even know what he is here for. He has the insight, and can look into you; he has been through the experiences of life, and understands all that experience means; he has the strong love to administer the discipline of life from which we shrink. And we resist the medicine, and refuse the surgeon's knife, and turn away from the doctor, and think we know ourselves, and do not know that he knows and do not understand that he loves.

You cannot say for yourself, my friend, that you are not a sinner because you are not conscious of any sin. The less you are conscious of it the more probable it is that you have it deep down in your nature where you do not see it. The less conscious you are of it, the more you need the One who says, I am faithful and just to forgive you your sins, and to cleanse you from all unrighteousness. To a sin-sick congregation, not less truly sin-sick than the congregation of lodging-house men that Mr. Porter will talk to Thursday night at the Bethel, needing God's grace, every one of you, as the poorest tramp in the city of Brooklyn needs it, perhaps needing it more than he, I offer you the Physician of Souls, who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, the Physician who does know you, the Physician who dares probe you, the Physician who will pour his own life-blood into you that your blood may be pure and clean.

The Life of Christ

VII.—The Challenge[1]

By Lyman Abbott

If John the Baptizer or his disciples thought, as has sometimes been thought since, that Jesus lacked in virile courage, that he expected to conquer evil without offering it battle, that the only might he would put forth would be the "irresistible might of meekness," the act by which in Jerusalem he initiated his public ministry[2] should have sufficed to correct the misapprehension.

John, bold as he was, had never gone up to Jerusalem to challenge the priesthood there. Denouncing the corruption of his time, he had remained apart from it. Outspoken and fearless, he was still a recluse. Himself the son of a priest, perhaps a traditional reverence for the priesthood combined with an innate aversion to the crowded city and an unconscious prudence to keep him out of the immediate vicinity of the powerful priestly clique which controlled the miscalled Holy City. But neither traditional reverence nor considerations of personal prudence ever had the slightest effect on the course of Jesus. His reverence was for spiritual realities; he had none for shams. And to prudential considerations of a purely personal character he appears to have been wholly indifferent. Returning from his brief holiday in Galilee, he went directly to Jerusalem, and there began his public career by an act of unmistakable defiance to the Jewish hierarchy.

The Jews flocking to Jerusalem from all quarters of the globe, especially at the Passovers, required oxen, sheep, and doves for their sacrifices, and conveniences for exchanging their foreign money for the Jewish coins, which alone were received for Temple tribute. The marketmen had gradually drawn nearer and nearer the Temple, until at last they had ensconced themselves in its outer court. This magnificent porch, called the Court of the Gentiles, because no Gentile was allowed to pass beyond its inner gates into the more sacred inclosures beyond, had become a market-place, where the lowing of cattle, the bleating of sheep, the cooing of doves, and the chink of the money-changers dispelled all thoughts of worship, and made all

[1] Bible Study Union Lesson No. 7. International Sunday-School Lessons Nos. 10 and 11 (Sept. 2 and Sept. 9). John ii., 13-25—iii., 1-21.

[2] I agree with Ewald, Edersheim, and others in thinking that John correctly puts the expulsion of the traders from the Temple at the beginning of Christ's ministry. Whether there was a second expulsion at the close of his ministry need not be considered here.

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public instruction, to which this court was naturally adapted, quite impossible. The bargaining spirit of the Hebrew was not exorcised by the atmosphere of the Temple; and this market-place, like most Oriental exchanges of the present day, was the scene of overcharges, false representations, scarcely concealed frauds, and perpetual haggling and dispute. Nor was this all. The family of Annas controlled the priesthood, of which Annas was at times the nominal and always the real head. This desecration of the Temple was carried on with his approval and for his profit. So large a share did he and his family have in the trafficking that the market was known as "The Bazaar of Annas;[8] the profits of the transactions, which legally belonged to the Temple, were seized upon by him and his dependents. In a word, what in modern language is called a "ring" had control of the Temple, used its outer court as a market-place, practically coerced all pilgrims to purchase in this market-place, and grew rich by an illegal spoliation of the people and profanation of the Temple. It is probable that Jesus had often been in Jerusalem before, had seen this desecration, and had shared the indignation of the common people—an indignation apparently wholly powerless to remedy the wrong.

But, according to the Jewish habit of thought, wrongs which there was no legal power to correct, a prophet, commissioned of God, might correct without using any forms of law. On this eventful day, Jesus, entering the Court of the Gentiles, stooped, gathered from the floor some of the rushes with which it was strewed as a litter for the cattle, wove out of them a quite harmless whip, and then, advancing upon the traffickers, with flaming eye drove them from the courts which they had so long profaned. It was perhaps because John was present at this scene that afterwards, in the Island of Patmos, when he saw One with eyes aflame, feet like brass, and a voice like the sound of many waters, it reminded him of Jesus—not improbably as he appeared in this memorable scene. "Conscience makes cowards of us all;" and the traffickers, knowing that their occupation was illegal, knowing better than the people knew how corrupt was the traffic they were carrying on, knowing the deep popular discontent, and surprised by the suddenness of the onslaught and the moral power of the indignant prophet, made no stand, but fled without resistance or remonstrance.

When later they did remonstrate, Jesus made no attempt to pacify them. "You are destroying this Temple," he replied; "and I will build it up again." When men divert a temple from its legitimate use as a place of public worship and public instruction, and convert it into a means for self-aggrandizement, satisfied ambition, social enjoyment, or party strife and party victory, they destroy it. It ceases to be a temple. It becomes a market-place, a public forum, a social club, a party camp. This was what the hierarchy had done to the Temple at Jerusalem. And Christ would, by his death and resurrection, rebuild what they had destroyed. Christianity is Judaism risen from the dead. Whenever ecclesiastics expel the spirit of faith and hope and love from a religious service or a religious organization, they destroy its religious character. Whenever prophets bring back in new forms that spirit, they rebuild, though in new structures, the temple which apostasy has destroyed. This—not merely a prophecy of his resurrection, still less of the literal overthrow of Herod's Temple by Titus—appears to me to be involved in Christ's somewhat enigmatical declaration, "Destroy this temple, and in three days I will build it again." The challenge of his words was as unmistakable in its defiance as the challenge of his deed. From that day to the tragical end the hierarchy was the implacable and mortal enemy of the Man who had brought upon it public disgrace, threatened it with the loss of its ill-gotten gains, and espoused against it the cause of the common people.

To rebuke a single person, face to face, requires sometimes a courage as great, though of a different order, as to withstand a mob. The former task is especially difficult for the kindliest natures, for men of true and tender sympathy, who incline to regard all men at their best, and whose love makes them reluctant to inflict pain and seem to quench the nascent but irresolute inclination toward a higher life.

The Pharisees, that is, the Puritans of the first century, were divided, though not sharply, into two classes—the mere ceremonialists, and the men of a real though not profound morality. One of the latter school, Nicodemus by name, as profoundly affected as a man of such a type could be by the strong personality of Jesus, came to him, after the expulsion of the traders from the Temple, for a quiet conference. To understand the conversation which ensued, which John alone has reported, the reader must bear in mind that the doctrine of the "new birth" was a perfectly familiar doctrine to the Pharisee. He held that when a pagan became a Jew, and so a worshiper of the true God, he must be baptized as a symbol of the change; in this baptism all old faiths were washed away; he emerged from the baptism a "new creature;" he was said to be "born again;" he took on a new name; and so radical was the supposed change that some rabbis taught that all old relationships were abolished, and that he might virtuously marry his own sister if he chose. Nicodemus frankly recognized in Jesus a new prophet, and asked him as to his teaching. And Jesus answered as frankly that it was not new teaching he or any Jew needed, but a new life. The Jew as well as the pagan needed to be born again; needed to be baptized; needed to have his old conception of righteousness washed away; needed a new conception to take its place. When Nicodemus attempted to turn aside the point of this teaching by a sneer, Jesus responded by an expression of surprise that he, a teacher of Israel, and perfectly familiar with the doctrine of the "new birth," should pretend not to understand it when it was applied to himself. You also, he said, need to receive the Spirit of God, need by its indwelling to be made a "new creation," need to have faith in that grace which transforms and delivers, and in Him who brings it as God's free gift to man.

As, by his expulsion of the traders and his subsequent interpretation of it, Jesus challenged the ecclesiasticism which substitutes ceremonialism for worship, so, by his pointed and unmistakable declaration to Nicodemus, he challenged the traditionalism which substitutes opinion for life. These two have been the chief enemies of the Christ in the world: the one offering a worship which is no worship, and the other a righteousness which is no righteousness; the one robbing all worship of its reality, and the other all obedience of its virtue, by that insincerity which is common to ceremonies which are without self-surrender, and to both deeds and creeds which are without faith.

[8] See Edersheim, Chap. V.

A Good Letter

Thomas Carlyle is not often quoted as a letter-writer to young people. Recently a letter of his to a young lady was read in London, and published. It was written in reply to a letter asking for advice:

"Dear young lady: Your appeal to me is very touching, and I am heartily sorry for you, if I could but help at all. Herein, as in many other cases, the 'patient must minister to himself.' . . . Were your duties never so small, I advise you, set yourself with double and treble energy and punctuality to do them hour after hour, day after day, in spite of the devil's teeth. That is our one answer to all inward devils, as they used to be called. 'This I can do, O devil, and I do it, thou seest, in the name of God.' . . . Were it but the more perfect regulation of your apartments, the sorting away of your clothes and trinkets, the arranging of your papers, 'whatsoever thy hand findeth to do, do it with thy might' and all thy worth and constancy. Much more, if your duties are of evidently higher, wider scope; if you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you on behalf of each, and consider it as the one thing needful, to pay them more and more honestly and nobly what you owe. What matter how miserable one is if one can do that?"

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The Religious World

A New Presbyterian Programme

One of the interesting facts in connection with the difficulty in the Presbyterian Church is the attitude of many who would naturally be supposed to be extreme conservatives, but who in reality are extremely advanced. For instance, there is no more pronounced liberal in the Church than the Rev. Thomas C. Hall, of Chicago, who is a son of Dr. John Hall, of New York—a natural conservative. Then there is the Rev. Samuel T. Carter, of Huntington, Long Island, a son of that eminent Presbyterian, Mr. Robert Carter, of New York, whose Presbyterianism is supposed to run back about as far as any one's. Mr. S. T. Carter has recently written a letter to the Church Union of New York which the conservatives will do well to heed. In it he holds that the minority constitute at least a third of the Church, and that they are ignored and fought at every possible point. What shall they do? In reply we may very well leave Mr. Carter to speak for himself. He writes:

> Meet, then, the situation in a corresponding way. Let the minority say: "Well, then, we are through with argument, but as you have silenced some of the best ministers of our Church against our protest and appeal, run the Church to suit yourselves, but without our help. The horse, foot, and dragoons have had their battle; now we will try the commissariat. We decline to furnish any more rations for this sort of warfare." The men who have been so zealous for the non-existing original documents would look at the matter very differently if they lost their dinner—some of them if they lost their dessert. And the funds turned aside could be well used in many worthy directions; among the rest, in helping ministers who may now be suffering for their opinions, or in spreading the best light upon Biblical criticism, or contributing to more liberal institutions. A course of action like this would be far better than giving up our ancestral rights in the Presbyterian Church and leaving the Church of our fathers and of our affections in the hands of a set of well-meaning but bigoted men who would rush it to its ruin.
>
> Quietly, firmly, with good temper, let the minority make itself felt in such a way as this, and an influence would be produced very speedily. At first this suggestion would awake this cry of horror: "What! would you hamper and hinder the work of the Lord?" But to this there is the single answer: "Silencing men like Drs. Briggs and Smith is *not* the work of the Lord, but comes from a very different quarter. It is a work that we want to have *stopped*. And this is our method." Antiquity teaches that fasting is often a great preventive of sin. I heartily wish the minority would try, before leaving the Church, this weapon—the financial. It has great power.
>
> SAMUEL T. CARTER.

On excellent authority we learn that the policy outlined by Mr. Carter has been already followed by many who have in the past contributed liberally to the Church, and that that fact in part is the cause of the great falling off in its revenues. Of course it may be replied that most missionary treasuries show deficiencies, and that the times are at fault. That is true, but all the treasuries do not show deficiencies, and it is more than probable that there would be a vastly better showing in the Church if there were harmony instead of division. This fact must be recognized as sure to be still more prominent in the future. Mr. Carter probably expresses the sentiment of a very large number of those who desire to be loyal Presbyterians, but who are prevented by the attitude which the majority has taken.

Bishop Vincent on Theological Training

Bishop Vincent, of the Methodist Episcopal Church, is not only one of the wisest and most aggressive workers in the Methodist Episcopal Church, but is also one of the ablest and truest spiritual leaders in our land. In a recent conference at which he was present the question of the theological training for ministers came up for discussion. The inquiry was pressed as to whether those being prepared for the ministry should be kept away from teaching not generally accepted as orthodox. In reply Bishop Vincent, in unqualified terms, declared that if he had the management of the theological seminaries he would invite to deliver addresses before the students those who represented forms of thought generally supposed to be hostile to the training the young men were receiving. For instance, he said that he would invite such men as Bishop Keane to speak concerning the faith and mission of the Roman Catholics, Edward Everett Hale for the Unitarians, and others equally prominent to speak for other denominations and phases of faith. The point the Bishop emphasized was that students for the ministry ought to learn at first hand of the views of those with whom they may be in conflict or rivalry. Bishop Vincent is right. If the teaching of various sects is not to be misrepresented, they must have as their spokesmen those of their own number; and if young men are not to suffer many and bitter surprises, they must be honestly and with perfect fairness taught concerning the views of those supposed to be opposed to them. Such a system of instruction would show that many are friends who were supposed to be enemies, and would prevent the terrible surprises which often come later in life.

The Brotherhood of the Kingdom

The second summer's meeting of this Brotherhood will be held at Marlborough-on-the-Hudson, August 7–10, 1894. Among those who are expected to prepare papers and address the conferences may be mentioned the Revs. George Dana Boardman, LL.D., B. B. Tyler, D.D., and Leighton Williams; Professor W. N. Clarke, D.D.; Professor Nathaniel Schmidt; Professor W. Howe Tolman, Secretary of the New York City Vigilance League; the Revs. Spencer B. Meeser, Walter Rauschenbusch, Milton S. Littlefield, Jr., Mitchell Bronk, and F. C. A. Jones. Among the topics treated will be "The Covenant of the Spirit," "The Gospel of Eternal Life and the Gospel of the Kingdom," "The Land Tenure of the Old Testament and the Land Question of To-day," "Christian Union," "The Individual and the Denomination," "The Lambeth Proposals," and "The Coming of the Lord." Excellent accommodations can be secured at very reasonable rates. All who desire further information concerning the Brotherhood, its aims and methods, also concerning the meeting at Marlborough, are invited to correspond with the Secretary, the Rev. Samuel Z. Batten, 312 West Fifty-fourth Street, New York.

The Gould Memorial Church

The children of the late Jay Gould have erected a beautiful monument to his memory in the little town of Roxbury, Delaware County. The location is in one of the finest parts of the Catskill Mountains. There Mr. Gould spent his early life. The church which he attended in his boyhood was destroyed by fire a few years ago. The new church stands upon the long street which is the principal part of the village, and is cruciform in shape, and is about ninety-two feet in extreme length by eighty-three in width. It consists of a nave, two transepts, and a shallow apse. It has no spire, but at the intersection of the nave and transepts, supported by four fine arches, rises a tower about thirty feet square and eighty high. This tower has a flat roof, heavy stone cornice and coping, and is pierced with two large belfry windows on either side. The walls are rough-faced, with finely dressed trimmings. The material is St. Lawrence marble of a soft gray tint. The interior of the building is also very beautiful, and yet without any attempt at display. Behind the pulpit are three stained-glass windows, six feet wide by ten high, made by the Tiffany Company. They represent Christ in the Garden, the Angel at the Tomb, and Mary at the Tomb. At the extreme south of the building, over the entrance, is a beautiful memorial window to Mrs. Gould, who was greatly beloved in the district. It contains the three figures of Faith, Hope, and Charity.

Against Disestablishment

An important paper has been issued in England, bearing the signatures of the archbishops and all the bishops of the Church of England save one, against the proposed disestablishment of the Church in Wales. The paper characterizes the proposal of the Government as an attempt to dismember the Church, and to deal with it in a way detrimental to the spiritual, moral, and temporal well-being of many of the parishes. The bishops see in this movement a step toward disestablishment in Great Britain, and they are not slow to use every resource in their power to prevent its being taken. They appeal to the fact that the Establishment provides special facilities for religious instruction and Christian worship in villages and country districts which Nonconformist churches cannot supply. They say that there are few villages in England which have not a resident clergyman who is generally a gentleman and a scholar, and that the members of his family also do good service in providing comforts of many kinds for the villagers. And they make a very strong point of the fact that the Establishment provides for the free worship of the poor, who have a right to a place in the House of God for which they do not have to pay. All these

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things are true, but there is another side to the discussion which could not be expected to appear in this manifesto. The bishops are no doubt right in their conclusion that the bill, if passed through Parliament, will reduce the Church in Wales to penury, and ultimately leave her with no resources for reorganization; but they do not speak of the fact that the Welsh people by a vast majority are in favor of disestablishment. They feel that the Church's presence is an encroachment on their religious liberty. Almost all the Welsh members of Parliament are in favor of disestablishment; and the Church in Wales, although it has Government recognition, is relatively weak, and doing a small work. The people do not believe in it, and will not have it. In this country it is impossible for us to appreciate such conditions as those which prevail in England and Wales, and especially in Wales, since there the oppression is felt much more than in England. But the movement for disestablishment has begun, and the agitation will not cease until the Episcopal Church in Great Britain occupies the same position as the Episcopal Church in the United States. Then it will disavow prejudice and be vastly stronger than now. John Henry Newman saw this long ago, and it is surprising that the leaders of to-day do not also see it. Possibly if there were no endowments their vision would be clearer.

Celebration of General Booth's Jubilee

Commander and Mrs. Ballington Booth have drawn up a scheme for the celebration in this country of General Booth's fifty years of Christian labor, which is well worthy of the event and characteristic of those who have designed it. We think it worth while to publish this proposed programme. It may serve as an inspiration to other Christian workers. Set forth in as brief a compass as possible, these plans are the following:

1. The Commencement of Army operations in the Hawaiian Islands.
2. The Opening of Fifty New Corps in Large Cities. The cities selected are New York, Brooklyn, Newark, N. J., Chicago, Milwaukee, Detroit, San Francisco, Sacramento, Oakland, Cal., Boston, Providence, R. I., Portland, Me., St. Louis, Kansas City, Cincinnati, Cleveland, Toledo, Buffalo, Rochester, Albany, Leavenworth, Kan., Fort Scott, Kan., Minneapolis, Philadelphia, Scranton, Pittsburg, Peoria, Ill., Springfield, Ill.
3. The Opening of Five More German Corps. The cities named are Cincinnati, New York, Brooklyn, Milwaukee, and Hoboken, N. J.
4. The Enlargement of the Long Branch Home of Rest for Field Officers.
5. Memento Stones from all the countries in which our Flag flies, and from all the States and Territories of the Union, to be built in the walls of the new National Headquarters Building.
6. The Addition of 5,000 Children to the ranks of the Junior Soldiers.
7. The Attainment of a Circulation for the "Young Soldier" of 30,000 by January, 1895.
8. The Commencement of Prison Gate Brigade Work in New York.
9. The Holding of 17,000 Extra Open-Air Meetings during the Summer Campaign.
10. The Addition of 5,000 to the Soldiers' Rolls of the Regular Corps.
11. The Enrollment of the 4,000th Member of the Auxiliary League.
12. The Raising of the "War Cry" Circulation to 100,000 Copies Weekly.
13. Forty Thousand Souls between June and January—to make 60,000 for the year.
14. The Pushing of the Circulation of "The Conqueror" to 20,000 monthly.
15. The Obtaining of 500 Candidates for the Field.
16. The Erection of the New Memorial Headquarters Building in New York City, and its Opening by the General.
17. The Opening of Ten new Swedish Corps among Scandinavian populations.
18. The Commissioning of the 2,000th Field Officer.
19. The Opening of a new Home of Rest for Staff Officers.
20. The Commencement of our Work among the Colored Population of the South, especially in the States of Kentucky and Virginia.
21. The Inauguration of the Band of Love among the Children of the Country.
22. The Observance of a Week of Jubilee Thank-offering throughout the United States in September. This will afford an opportunity to send a written message, together with a contribution, to the National Center, to be handed to the General.
23. The Raising of Ten New Officers for the Rescue Work.
24. The Commissioning of Twenty New Slum Officers for our Work in Large Centers.

"A Modern Heretic"

This is the title of a new story which has recently appeared in London. It is a study of the relations existing between Church and State in England, and between the Establishment and Nonconformity. We have seen nothing in a long time which depicts so strongly and truly the unhappy condition prevailing in many parts of England. Fortunately, a better state of things is slowly but surely making its appearance, but there are still many parts of the country of which this book is a faithful description. Some one once asked a British minister who had been visiting this country what made the deepest impression upon him during his stay in the United States. He replied: "That at last I was in a country in which I was no longer a Dissenter." The author of "A Modern Heretic" is C. Silvester Horne, pastor of a church in Kensington, London. Mr. Horne is a young man who has had a peculiarly brilliant career. Before he had finished his studies at Mansfield College he was called to the church of which he is now pastor, a church which has enjoyed the ministry of many of the most eminent and able preachers of the denomination in Great Britain. It is situated in a wealthy district, and represents as well, perhaps, as any church in London the up-town element among Congregationalists in that city. This church waited two years for Mr. Horne to complete his studies at Oxford. He is still under thirty years of age, but for four or five years has been carrying on with wonderful success his Kensington ministry. He is a genuine orator, a finished writer, and, best of all, a man of thoroughly consecrated and spiritual personality. Few men of his years on either side of the water have come to the front so swiftly, and none that we know have done more genuine work. We mention this work in these columns because it is a description of a religious conflict, and one which requires the attention of all who would be well informed concerning the relation of Dissent to the Establishment in Great Britain.

Gleanings

—The Rev. J. L. Girardeau, D.D., LL.D., Professor of Didactic and Polemic Theology in the Southern Presbyterian Seminary at Columbia, S. C., has given notice to the Board of Directors of his resignation at the close of the next term, in May, 1895.

—The Rev. Dr. G. F. Spieker, pastor of St. Michael's Lutheran Church, Philadelphia, Pa., has been elected to the Burkhalter Professorship of Church History in the Lutheran Theological Seminary at Mount Airy, succeeding the venerable Dr. C. W. Schaeffer, whose services extended over a quarter of a century.

—At a recent meeting of the Institute of Christian Sociology the Rev. Josiah Strong, D.D., of New York, was elected President, *vice* Professor Richard T. Ely, resigned; and W. H. Tolman, Ph.D., of New York, the Secretary and General Instructor, *vice* Professor George D. Herron, resigned. Among those added to the list of Trustees were Miss Frances Willard and the Rev. Charles James Wood, of Lock Haven, Pa.

—A correspondent writes: "Allow me to correct a statement of yours in the number for the 23d of June: 'Cornell is the only university in the United States that supports a foreign missionary.' The students of Brown University have done so for four years. Their first missionary went to Africa, and died in the service. At present they are supporting a graduate of Brown who is a missionary in Japan." And another correspondent justly asks: "Ought not the name of Amherst College to be recorded by you beside that of Cornell and Ann Arbor as supporting a missionary in the foreign field? The Rev. Edward Fairbank, of the class of '89, was ordained at Amherst in May, 1893, and has been at Ahmednagar, Bombay Presidency, India, for nearly a year now. He is supported in his work by the voluntary contributions of the undergraduates of the college, who are organized into an association for that purpose."

—The pastor of the First Congregational Church of Tampa, Fla., the Rev. E. P. Herrick, writes us as follows: "You ask in a recent issue of your paper, 'Will some one show how the churches may be kept as full at the second service as at the first?' We usually have an audience from one-fourth to a third larger in the evening than in the morning. It was not always so. We have chosen practical and popular topics for the evening service, and advertised thoroughly in the city paper. One evening we preach upon some phase of Christian Endeavor work, placing on our young people the responsibility. The results are gratifying. Then an evening is devoted to the carpenters and masons. Special invitations are sent to the Lodges, an attractive musical programme is prepared, and the Sunday evening audience grows. Then comes a Praise Service, with the story of the hymns and familiar tunes, with one or two choice anthems. Then we have a Children's Evening, with recitations, songs, and brief address by the pastor, and the church is packed. Next comes a general invitation to all wage-earners to listen to a sermon on one of the great social or industrial topics engaging public attention, with special reference to its spiritual relations; and the sons of toil, the sovereigns of the land, appear. We have introduced responsive features into our opening exercises which are very popular. The masses can be reached if we are in earnest and labor with patience and skill."

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Books and Authors

The Ascent of Man[1]

These famous Lowell Lectures, which attracted so much attention at the time of their delivery last winter, prove themselves, when published, well worthy of that attention. It is quite safe to say that the non-scientific reader will nowhere else get so effective and comprehensive a statement of the doctrine of the creation of man from the point of view of a radical evolutionist. And Mr. Drummond is a radical evolutionist. He goes as far as either Darwin or Le Conte in tracing the moral and spiritual, as well as the intellectual, nature of man back to its roots in the lower animal order. There is here none of that *quasi* evolutionism which affirms that man, regarded as an animal, is the product of evolution, but, regarded as an immortal and spiritual being, is a product of direct and immediate creation. There is no more beautiful illustration of the spiritual imagination applied to philosophy than in the passage in which the author suggests the process by which patience, sympathy, carefulness, and tenderness have been evolved in mankind under natural law. Nor is the volume in any sense apologetic. The author does not stand upon the defensive. He does not attempt to reconcile the doctrine of evolution with religious faith. Not at all. There is not an apologetic note in the book—except perhaps in the last chapter, and hardly there. He believes that the doctrine of evolution gives a much higher and nobler conception of man's origin, nature, and destiny than the old theology did; and he writes accordingly. The reader would hardly suspect that the author had ever heard of a doctrine of immediate creation, historic fall, and hereditary depravity. He has nothing to do, and little or nothing to say, concerning old theories. He concerns himself with them as little as a modern astronomer would with the Ptolemaic theory. He is not a critic; he is a historian. Evolution is the history of the ascent of man, and he writes the history. But he writes as the author of "Natural Law in the Spiritual Realm" and of "The Greatest Thing in the World" must write—that is, from the point of view of one who not only believes in the ethical law over man and the spiritual nature of man, but as one who believes that all other laws are subordinate to the ethical laws, and all other elements are tributary to and preparation for the spiritual nature. His chapter on "The Evolution of a Mother" is in this respect almost unique in literature; and his glorification of Love as taught by flower and food and drink is conceived and wrought in the spirit of the highest prophetic eloquence—that is, an eloquence which sees the spiritual ends in physical contrivances.

The volume has another, and a higher, claim on the attention of the student of nature and of life. There are a few, a very few, books in science and philosophy which really contribute a new thought to mankind. These are the very greatest, and mark an epoch in the development of our understanding of the divine secrets of life. Next to these come the larger, though still small, number of books which so apprehend a fundamental truth, before but dimly perceived and imperfectly set forth, and so set it out in its right relations to our previous knowledge, and with the right emphasis upon it, that their disclosure has all the effect of a new discovery. In this second category of really great books we place Drummond's "Ascent of Man." Like the "Natural Law in the Spiritual Realm," it is the unfolding of a single fundamental and spiritual principle. The popular formula for the doctrine of evolution is "Struggle for Existence; Survival of the Fittest." This formula makes all evolution the product of selfishness, or, in the lower and unmoral realm, of the equivalent of selfishness. It is true that some evolutionary writers, like Benjamin Kidd, have attempted to introduce an ethical element into human life at a certain stage of the process; that others, like Herbert Spencer, have insisted that this element, introduced under the name of Altruism, is essential to social evolution; and that still others have noted something else than pure selfishness as hinted at in even early forms of life. But we do not know where else the reader will find an attempt made, such as is made by Henry Drummond in the "Ascent of Man," to change the very formula of evolution, and to show that from the very earliest growth of the cell a "Struggle for the Life of Others" is as vital, as fundamental, as active and eager and earnest as the famous "Struggle for Existence." In this respect, though absolute originality cannot be claimed for this volume, it has all the effect of absolute originality. The old formula put selfishness upon a scientific basis; Henry Drummond's volume puts love on a basis not less scientific. The one is seen to be as essential as the other to the evolution or even the maintenance of life.

Incidentally the book has a very direct practical bearing on the question of the relation of the sexes, which recent discussions have brought to the front. Professor Drummond's treatment of this theme is suggestive rather than complete or really satisfactory. Yet he has said enough to at least suggest the scientific grounds for repudiating the notion of certain modern pseudo-reformers that the psychical distinction between men and women is due to conventional education. If he does not scientifically demonstrate, he at least indicates where the material may be found for a scientific demonstration of the principle that nature intends man for industry and war, woman for child-bearing and child-nurture; that this purpose is hinted at in sexual distinctions in the lower animal forms; and that the attempt to disregard this principle is an attempt to set aside one of the very fundamental laws of life.

We have only to add that the limitations of this volume—partially, probably, imposed by the conditions of its composition, as a volume of lectures, partially involved, it is to be presumed, in the author's plan and purpose—are such as to leave the reader desirous of a second or supplementary volume. It is true that in a closing chapter the author insists that evolution requires involution; and that the Ascent of Man as he has here interpreted it leads naturally up to Christianity as its climax. But this chapter itself leads only up to theism. There are hints in the co-operation of nature from which the reader may himself, perhaps, construct an evolution of society, but it cannot be said that the author constructs it. He writes the history of Man as an individual, not of Society. Nor does he carry up the history of Man even, as an individual, far enough to afford any explanation of sin, remorse, punishment, and redemption. These, according to the old theology, were all related to a doctrine of instant and perfect creation, followed by a fall; it still remains for Mr. Drummond to interrelate, not any theological concepts, but the actual facts of moral evil and moral cure, with the Ascent of Man as he here describes that Ascent. Until he has done this, many Christian readers will hesitate about accepting his history, not because it dishonors Man or detaches either him or the universe from God, but because they are not told what place it leaves for the two profoundest facts of human consciousness—remorse in view of sin and peace in view of divine forgiveness. We believe that it does leave a place for both; but how we cannot be expected to indicate in this review, and certainly Mr. Drummond has not indicated in his volume.

[1] *The Ascent of Man*. By Henry Drummond. James Pott & Co., New York. $2.

Mr. Langdon Mitchell is far too marked and welcome an addition to our younger poets not to deserve the very considerable recognition which he is sure to receive if he continues to put forth such pages as make up his first volume of *Poems*. (Houghton, Mifflin & Co., Boston.) Wordsworth himself would have enjoyed this book. There are no mere rhymes. All the verses are poetical. Yet not much of psychology nor of introspection does he sing; his notes for the most part are nature-tones. With the exception of the longest poem, "A Tale," his lines are noteworthy by reason of the absence of dramatic intensity, yet in no sense are they imitations of Wordsworth, nor of any other undramatic poet of nature. They are the author's very own, and in that lies their charm. In them the seasons come and go, but there is also that which the poet has read into them, like one's

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own reminiscent thoughts of bygone years filled with personal experience against nature's varied background. Of a continued stretch of Mr. Mitchell's work, the best is the last in the book, the exquisite cycle called "The Journey." Of single poems, however, this is as good as any:

THE FALLEN LEAF

Pale leaf, so withered and so wan!
What bade thee fall from off thy bough?
Did other leaves then linger on,
Staying behind, as I do now?

Did they thus linger on their tree,
To dance upon the winds in vain,
Seeking an April smile to see
Where never smile might be again?

They fade upon forsaken boughs;
They flicker in the frosty air
Like yellow light—and the wind blows,
And the cold pierces everywhere.

Better to fall at once, like thee,
All withered with the withering year,
Than lingering into scorn, to be
A laughter when no love is here.

As the singer of love, Mr. Mitchell is almost as attractive. At all events, he is no mere versifier. *Poeta nascitur, non fit*, may be as heartily said of him here as in the realm of nature-description; and, after all, that is putting him in the highest class in this day of decadent metrists. As to the other kind of *décadents*, they have nothing in common with these love-songs, which ring only of purity. Of course, Mr. Mitchell is best in his simplest efforts: who is not? Here is an example—a madrigal almost worthy to set alongside Dante's "Tanto Gentile" in the "Vita Nuova:"

Who is she that you love?
Oh, I adore her!
How do you worship her?
I bow before her.
What is she that you love?
Her ways are honor!
Who worships her?
Whoever looks upon her.
And is she fair, thy love?
As skies a-clearing!
And stately is she?
As stars appearing!
And is she true, thy love?
There is none truer!
And is she good, thy love!
Go thou and view her!
And did she tell her love?
She did dissemble.
How knew you that she loved?
I saw her tremble.
And when she trembled—then?
I knelt beside her.
And then?
Why, then—why, then, sweet joy betide her!

Dr. William Elliot Griffis has made no more timely and interesting contribution to history than that contained in the volume *Brave Little Holland, and What She Taught Us*. (Houghton, Mifflin & Co., Boston.) The title is significant of the author's purpose, and it is also characteristic of a line of instruction and thought which he has been presenting with a good deal of force in late years. The contention that the country owes as much to Holland as to England may be somewhat difficult of demonstration at points, but it is certain that Puritan New England, no less than Knickerbocker New York, received a very profound impression from the Dutch people and the Dutch institutions, and that to Holland as well as to England we must look for the beginnings of our institutions. In this volume, prepared especially for young readers, but by no means lacking in interest for their elders, Dr. Griffis tells the story of Holland in a series of brief chapters. It is, in its way, one of the most stirring and interesting national stories written in modern history, and it is told in this volume succinctly and sympathetically. The narrative is sometimes defective in literary quality because it is sometimes a little too abrupt and condensed, but the story is a long one, and Dr. Griffis has put it in very small compass and in a very clear form.

Of late there has been a revived interest in the life and character of the great English dictator, and biographies and study-sketches of Cromwell have been appearing to answer the demand. One of these is the work before us, *Oliver Cromwell: A History Comprising a Narrative of His Life, with Extracts from His Letters and Speeches and an Account of the Political, Religious, and Military Affairs of England during His Time*, by Samuel Harden Church. (G. P. Putnam's Sons, New York.) The author, not satisfied with the hero-worship of Carlyle or with the wholesale condemnations of Hume, has gone over the whole ground of historical material anew, and has produced an independent historical study. The point of view from which he writes is that, not of the importance of Cromwell as an individual, but of Cromwell as the exponent, the expression, of the people of England in his day. The Protectorate and the Commonwealth passed away, as they must needs pass away, but their work did not perish; it is now the permanent treasure of Christian civilization. Cromwell stood at the critical point in the development of Christendom, the point where the idea of the Church as the ideal State, which had come down from immemorial antiquity, finally had spent its force. Cromwell's idea of the independence of Church and State, dimly and faultily as he perceived it, is also nothing but a transitional notion. This our author fails to see, but it matters little. It is enough that Mr. Church understands, what so few biographers do understand, that Oliver Cromwell was entirely the product of the social (including religious and political) conditions of his age. That was the true secret of his greatness. We know of no other book that has been written upon this great episode in the rise of civil and religious liberty that is so judicially impartial in its spirit as this, and so entire in taking account of facts. Mr. Church has no brief for either side of the contest, and his vision is not blurred by prejudice. His style is rapid, and lightened with incidents and citations. The publishers have put forth a valuable historical work in a handsome form.

Man and Woman: A Study of Human Secondary Characters. By Havelock Ellis. Contemporary Science Series. (Charles Scribner's Sons, New York.) For a dozen years past Mr. Ellis has been collecting data concerning the constitutional differences between men and women, for he felt that these differences lay at the root of many social questions. As he finds the material important and interesting, he has arranged it, and presents it to us in a book under the title "Man and Woman." Man is militant; woman is industrial. This is fairly true the world over. What is there in the constitutions of these two which should cause such a difference? Is it permanent? Mr. Ellis states his problem and lays out the plan of investigation. He then takes up, one after another, a great number of anatomical characters to see what sex-differences are discoverable in them. Thus, he considers the growth and proportions of the body, the pelvis, the head, senses, motion, intellectual impulse, metabolism, and the viscera. He then passes to physiological and psychological operations. He conscientiously presents the latest results of scientific investigation and experiment. One constantly feels, however, that science has really gained very little actual knowledge yet of the differences between the two sexes in these directions. Much work must be done and much time must elapse before a reliable, compact, scientific statement on this subject can be made. No one more fully appreciates this than our author. His book will certainly give impetus to such investigations as are necessary. On the whole, Mr. Ellis believes that women are nearer to children than men, that women are not undeveloped men, and that the child represents a higher degree of evolution than the adult. Apparently he looks forward to an approximation between the sexes in many respects, in which man will go further to reach the common ground than will woman. We have not space to discuss Mr. Ellis's book. We do not agree with all his conclusions. We do, however, believe that he has assailed a very important subject in a vigorous and earnest way, and recommend his book to a wide circle of careful and thoughtful readers.

A very appropriate and beautiful memorial of Miss Lucy Larcom is the special number of the *Rushlight*, edited by Miss Susan Hayes Ward and issued by the Trustees of Wheaton Seminary at Norton, Mass. It is not often that the memory of even so well known a person as Miss Larcom is honored by so varied and fitting an expression of affection and admiration as that contained in this issue of the "Rushlight." Mrs. Whitney contributes a characteristic poem, tender, reverent, and beautiful; there is a sketch of Miss Larcom's life; a very interesting bit of autobiography in the form of letters; there are reminiscences, an account of Miss Larcom at Wheaton, a description of her methods of teaching, and various other contributions, making up a goodly sized volume and bringing the character and life of Miss Larcom very clearly before the eye and the mind of the reader. Everybody knows Miss Larcom as a poet; very few knew her as a teacher, and it is the special function of this memorial to describe her in that capacity.

The discoverer of the true source of the Mississippi River in a lake beyond Lake Itasca, and forty-five feet above it, named after the discoverer, is Captain Willard Glazier. Such, at least, is the claim made by the explorer, and, though it has been stoutly disputed, this book goes far toward settling the matter in his favor. His discovery was made in 1881, and confirmed with scientific accuracy in 1891. Captain Glazier's book, *Headwaters of the Mississippi*, contains a history of the various expeditions of discovery of the geography of the great river, from De Vaca, De Soto, Marquette, Joliet, La Salle, and others,

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to the more modern efforts at exploration, and concludes with a particular account of his own expeditions and the results of his own careful examinations. The narrative is most interesting, and we congratulate the writer upon the clearness of his case, and the art with which he tells it. The book has many illustrations and maps. (Rand, McNally & Co., Chicago.)

The sad episode of history which ended in the execution of Maximilian, the would-be Emperor of Mexico, is told in a calm, impartial, and complete story by John M. Taylor in a book entitled *Maximilian and Carlotta: A Story of Imperialism.* The ambition of Louis Napoleon, the stern demands of the United States Government, and the exigencies of European international affairs which led to the abandonment of the unfortunate Maximilian in the land of his hostile subjects, are graphically and rapidly related from the beginning to the tragic end. It was the fatality of our National situation which caused that tragedy, and has bound it up among the pages of our own history. Therefore the death of Maximilian and the sorrowful fate of Carlotta, his widow, belong largely to the romance of the history of the United States. This brilliantly written book is well printed and illustrated. (G. P. Putnam's Sons, New York.)

A very dainty book in its workmanship and a very delightful book in its contents is Mabel Osgood Wright's contribution to out-of-door literature, *The Friendship of Nature: A New England Chronicle of Birds and Flowers.* (Macmillan & Co., New York.) The themes of this little volume are indicated by the titles of its chapters: "A New England May-Day," "When Orchards Bloom," "The Gardens of the Sea," "The Bloom of Autumn," "A Winter Mood." It will be inferred that the book is one of sentiment as well as of observation. It is not lacking in observation, but its characteristic quality is the interpretation of nature in sentiment rather than from the point of view of the naturalist. It is a book for a quiet hour and a leisurely mind. To such a mind in such an hour it will bring many delightful thoughts and a sense of repose, and it will realize the hint of its title, "The Friendship of Nature."

Dr. C. C. Abbott's *Travels in a Tree-Top* is emphatically a midsummer book; for it is full of that delightful rambling spirit and out-of-door atmosphere which Dr. Abbott reproduces so faithfully in his best moments. The characteristics of his treatment of nature and of his style are so well known to the readers of The Outlook that they do not need any special comment in this place. He has a rare faculty of combining a good deal of the specialist's knowledge and feeling for nature with a great deal of literary quality. His easy, familiar air, with a certain quaint humor, adds very much to the charm of his work. Such titles as "Travels in a Tree-Top," "Cornstalk Fiddles," "A Day's Digging," "Bees and Buckwheat," give one who knows Dr. Abbott the flavor of this delightful volume. The book is very handsomely printed. (The J. B. Lippincott Company, Philadelphia.)

Literary Notes

—Mr. Edward Dicey's forthcoming book on Bulgaria will be entitled "The Peasant State."

—Some of the tales of Demetrios Bikélas, the Greek novelist, have been translated and are about to be published in this country.

—The July number of the London "Expositor" contains an article by Mr. Benjamin Kidd, author of "Social Evolution," on Professor Drummond's "Ascent of Man."

—The home of Mrs. Mary Hartwell Catherwood, whose stories of French-Canadian life have made her popular, is at Hoopeston, Illinois, about ninety miles from Chicago.

—It is reported that Mr. William Waldorf Astor has contracted to pay Mr. Robert Louis Stevenson $15,000 for the complete serial rights of his next novel. It will, therefore, be published exclusively in the "Pall Mall Magazine."

—Mr. Stanley Weyman has in hand twelve sketches which he has entitled "From the Diary of a Minister." They have to do with France, of course, and the time is that of Henry of Navarre. They will appear in the "English Illustrated Magazine."

—Next autumn Walker's Concordance is to be issued by the Congregational Publishing Society. The book will contain fifty thousand more references than "Cruden's Complete," and represents the life-work of its author, the Rev. J. B. R. Walker.

—Mr. Kenyon West writes us that The Outlook for June 23, which states that Mr. Norwood Day has taken to England the memorial to Keats, has made a mistake in the name. It is Mr. Fred. Holland Day, formerly of Norwood, Mass., but now conducting the publishing business of Copeland & Day, Boston. Mr. West has had sent him the beautifully printed circular gotten up by Mr. Day requesting contributions to this tribute to Keats. The whole enterprise reflects great credit both upon the generosity and the good taste of Mr. Day.

—A new biography of the Brontës is being prepared under the joint collaboration of Mr. Clement Shorter, of the "Illustrated London News" and the "English Illustrated Magazine," and Dr. Robertson Nicoll, of the "Bookman" and the "British Weekly."

—The Hon. Andrew D. White, our Ambassador at St. Petersburg, is revising the series of articles which he has published in the "Popular Science Monthly," and will bring them out in book form under the title of "A History of the Warfare of Science with Theology."

—Mrs. John Richard Green is the first woman to become a member of the Committee of the London Library. Mr. Lecky, the historian, proposed her name. At the same meeting, Mr. Leslie Stephen in the chair, Messrs. Herbert Spencer and St. George Mivart were also elected members.

—The real name of "G. Colmore," the author of that dramatic novel, "A Daughter of Music," is Mrs. Georgina Dunn. She is the wife of a London barrister, Mr. Colmore Dunn—hence the union of their names in the pseudonym. Their town house is not far from Hyde Park. In appearance Mrs. Dunn is said to be frail and delicate.

—Readers of Charles Dickens's "Great Expectations" will learn with interest that the church where Wemmick is said to have been married is being restored. It is the parish church of some thirteen thousand persons of the poorest classes, and is situated in one of the main thoroughfares to the City and West End from the South of London.

—Mrs. Alexander's real name is Mrs. Alexander Hector. She is an Irishwoman; she married a Scotchman and lives in England. Her eldest daughter, Miss Ida Hector, is secretary to Mr. Rider Haggard. Her second daughter is now Madame Fillonneaux, and has great promise of becoming as successful a writer as is the author of "The Wooing O't."

—The short stories which Miss Rosa Mulholland (now Mrs. Gilbert) has printed in various magazines have been collected into a volume called "Marigold." Mrs. Gilbert's sister, Lady Russell of Killowen, is also a talented writer. The new Lord Chief Justice himself has another link with literature, as his brother edits the "Irish Monthly" and is no mean poet.

—The following epitaph will be engraved on the tablet which the present Lord Tennyson is to erect in Freshwater Church, Isle of Wight, as a memorial to his father:

In loving memory
of
Alfred, Lord Tennyson,
Whose happiest days were passed at Farringford,
in this parish.
Born August 6, 1809.
Died October 6, 1892.
Buried in Westminster Abbey, October 12, 1892.
"Speak, living Voice! With thee death is not death;
Thy life outlives the life of dust and breath."

—Delightful is the self-complacency of certain sapient English journals as to American affairs. For instance, "Vanity Fair" remarks: "Five years ago Rudyard Kipling left India to see China, Japan, and America, after which he came to London and got married. He has now made his home in Vermont, of Central America, and when he has passed seven years in the study of the people among whom he dwells, we may expect to have a great work on that country, which has in it the making of several empires." Not to be outdone, the London "Literary World" avers that "the Lowell Lectures are a new foundation, in commemoration of the late James Russell Lowell and in connection with the new university at Chicago. Professor Drummond was the lecturer last year, and his course formed the basis of 'The Lowell Lectures on the Ascent of Man,' which has just been published."

—In the last number of the "Atlantic Monthly" Mrs. Thompson thus pleasantly discourses of the Baroness Tautphœus:

She usually sat on a sofa near a western window, and close by, on the wall at right angles to the sofa, hung a portrait of her in her beautiful youth. It represented her in a ball dress of white satin, her dark chestnut hair falling in rich ringlets on each side of her lovely face. Not every woman of seventy-eight could bear such proximity, but Madame de Tautphœus had no reason to fear it: she was still delightful of aspect, and in looking at her one only felt that the beauty of her old age differed in kind, but not in degree, from that of her youth. . . . Now, at seventy-eight, she was slight and graceful, and she looked *petite*, but I do not think she was below the middle height. She always dressed in black, black silk usually, with a lace cap, and all the appointments of her toilet were delicate and dainty, but with nothing salient that I can now recall. Her voice was soft and pleasant, her smile sweet, her manner singularly graceful and gentle, and both in looks and bearing she seemed much younger than her real age. All her childhood and early youth had been passed among clever and brilliant people, and she spoke with peculiar pleasure of her visits to her relatives the Edgeworths, and said that "Cousin Maria was one of the most interesting people that it was possible to know."

[For list of Books Received see page 153]

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President Cleveland's Letter

The following letter from President Cleveland to Mr. Wilson was read by the latter in the House of Representatives on Thursday of last week. We comment on it editorially elsewhere:

Executive Mansion,
Washington, July 2, 1894.
[Personal.]

To the Hon. William L. Wilson:

My Dear Sir—The certainty that a conference will be ordered between the two Houses of Congress, for the purpose of adjusting differences on the subject of tariff legislation, makes it also certain that you will be again called on to do hard service in the cause of tariff reform.

My public life has been so closely related to the subject, I have so longed for its accomplishment, and I have so often promised its realization to my fellow-countrymen as a result of their trust and confidence in the Democratic party, that I hope no excuse is necessary for my earnest appeal to you that in this crisis you strenuously insist upon party honesty and good faith and a sturdy adherence to Democratic principles. I believe these absolutely necessary conditions to the continuation of Democratic existence.

I cannot rid myself of the feeling that this conference will present the best if not the only hope of true Democracy. The indications point to its action as the reliance of those who desire the genuine fruition of Democratic effort, the fulfillment of Democratic pledges, and the redemption of Democratic promises to the people. To reconcile differences in the details comprised within the fixed and well-defined lines of principle will not be the sole task of the conference, but, as it seems to me, its members will also have in charge the question whether Democratic principles themselves are to be saved or abandoned.

There is no excuse for mistaking or misapprehending the feeling and temper of the rank and file of the Democracy. They are downcast under the assertion that their party fails in ability to manage the Government, and they are apprehensive that efforts to bring about tariff reform may fail; but they are much more downcast and apprehensive in their fear that Democratic principles may be surrendered.

In these circumstances they cannot do otherwise than to look with confidence to you and those who, with you, have patriotically and sincerely championed the cause of tariff reform within Democratic lines and guided by Democratic principles. This confidence is vastly augmented by the action under your leadership of the House of Representatives upon the bill now pending.

Every true Democrat and every sincere tariff reformer knows that this bill in its present form, and as it will be submitted to the conference, falls far short of the consummation for which we have long labored, for which we have suffered defeat without discouragement, which, in its anticipation, gave us a rallying-cry in our day of triumph, and which, in its promise of accomplishment, is so interwoven with Democratic pledges and Democratic success that our abandonment of the cause of the principles upon which it rests means party perfidy and party dishonor.

One topic will be submitted to the conference which embodies Democratic principle so directly that it cannot be compromised. We have in our platforms and in every way possible declared in favor of the free importation of raw materials. We have again and again promised that this should be accorded to our people and our manufacturers as soon as the Democratic party was invested with the power to determine the tariff policy of the country. The party now has that power. We are as certain to-day as we have ever been of the great benefit that would accrue to the country from the inauguration of this policy, and nothing has occurred to release us from our obligation to secure this advantage to our people. It must be admitted that no tariff measure can accord with Democratic principles and promises, or bear a genuine Democratic badge, that does not provide for free raw material. In the circumstances, it may well excite our wonder that Democrats are willing to depart from this the most Democratic of all tariff principles, and that the inconsistent absurdity of such a proposed departure should be emphasized by the suggestion that the wool of the farmer be put on the free list, and the protection of tariff taxation be placed around the iron ore and coal of corporations and capitalists. How can we face the people after indulging in such outrageous discriminations and violations of principles?

It is quite apparent that this question of free raw materials does not admit of adjustment on any middle ground, since their subjection to any rate of tariff taxation, great or small, is alike violative of Democratic principle and Democratic good faith.

I hope that you will not consider it intrusive if I say something in relation to another subject which can hardly fail to be troublesome to the conference. I refer to the adjustment of tariff taxation on sugar. Under our party platform, and in accordance with our declared party purposes, sugar is a legitimate and logical article of revenue taxation. Unfortunately, however, incidents have accompanied certain stages of the legislation which will be submitted to the conference that have aroused in connection with this subject a natural Democratic animosity to the methods and manipulations of trusts and combinations. I confess to sharing in this feeling; and yet it seems to me that we ought, if possible, to sufficiently free ourselves from prejudice to enable us coolly to weigh the considerations which in formulating tariff legislation ought to guide our treatment of sugar as a taxable article. While no tenderness should be entertained for trusts, and while I am decidedly opposed to granting them, under the guise of tariff taxation, any opportunity to further their peculiar methods, I suggest that we ought not to be driven away from the Democratic principle and policy which lead to the taxation of sugar by the fear, quite likely exaggerated, that in carrying out this principle and policy we may indirectly and inordinately encourage a combination of sugar-refining interests.

I know that in present conditions this is a delicate subject, and I appreciate the depth and strength of the feeling which its treatment has aroused. I do not believe we should do evil that good may come, but it seems to me that we should not forget that our aim is the completion of a tariff bill, and that in taxing sugar for proper purposes and within reasonable bounds, whatever else may be said of our action, we are in no danger of running counter to Democratic principle. With all there is at stake, there must be in the treatment of this article some ground upon which we are all willing to stand, where toleration and conciliation may be allowed to solve the problem without demanding the entire surrender of fixed and conscientious convictions.

I ought not to prolong this letter. If what I have written is unwelcome, I beg you to believe in my good intentions.

In the conclusions of the conference touching the numerous items which will be considered, the people are not afraid that their interests will be neglected. They know that the general result, so far as these are concerned, will be to place home necessaries and comforts easier within their reach, and to insure better and surer compensation to those who toil.

We all know that a tariff covering all the varied interests and conditions of a country as vast as ours must, of necessity, be largely the result of honorable adjustment and compromise. I expect very few of us can say, when our measure is perfected, that all its features are entirely as we would prefer. You know how much I deprecated the incorporation in the proposed bill of the income tax feature. In matters of this kind, however, which do not violate a fixed and recognized Democratic doctrine, we are willing to defer to the judgment of a majority of our Democratic brethren. I think there is a general agreement that this is party duty. This is more palpably apparent when we realize that the business of our country timidly stands and watches for the result of our efforts to perfect tariff legislation, that a quick and certain return of prosperity waits upon a wise adjustment, and that a confiding people still trust in our hands their prosperity and well-being.

The Democracy of the land plead most earnestly for the speedy completion of the tariff legislation which their representatives have undertaken; but they demand not less earnestly that no stress of necessity shall tempt those they trust to the abandonment of Democratic principles.

Yours very truly,
GROVER CLEVELAND.

Notes and Queries

Do Congregationalists deem the communion a "sacrament," or only an "ordinance"? At a meeting of Baptist clergymen I see it was emphasized that the communion must not be referred to as "a sacrament," but as "an ordinance" solely and simply. All sense of mystery must be discouraged. It has always seemed to the writer that Christ's "hard sayings" (in the sense of being beyond the grasp of the intellectual side of our nature) remained mysteries, and should not be "explained away." Is there no more of mystery and spiritual grace in this institution than a mere *ordering* of a material form, not especially calculated to produce remembrance of anything but the eating of the Jewish Passover? Christ said far more than "Do this." But had he said only that, the Greek word "do" would mean far more to the disciples than "do" does to us. For the Greek *poiein* was used to designate great and solemn acts of worship—participation in sacrificial acts. It was a special word, used for special occasions, and hence, we may well believe, selected with intention by our Lord. In just what sense do Congregationalists "discern the Lord's body"? Is the communion *only* a memorial? Do you deem it possible that private interpretation of Scripture is at all biased by the too great lengths to which Romanists have carried literal interpretation of some of our Lord's "hard sayings"? A. E. G.

Their opinions vary. In one view it is first an ordinance, and next, in so far as spiritually used, a sacrament. The words "this do" merely make it an ordinance. The sacramental sense attaches to the following words—"for" or "unto [not "in"] remembrance of me." It is when due remembrance represents Christ (or makes him present again) in his fullness to the soul, that the sacramental fact is realized as a partaking of Christ. "Discerning the Lord's body" means a distinguishing of the spiritual import of the material symbol, and this in all Churches depends on individual capacity. The word "sacrament" was early borrowed by Christian writers from the Romans, who applied that term to the soldier's military oath. They called the Lord's Supper a sacrament as being a pledge of personal fidelity to the Captain of our salvation. In general, we think that the conception of the Lord's Supper has suffered much from one-sided representations, and is one of the weak points of current Protestantism. It is widely viewed as a mere memorial. But it is more than retrospective. It not only commemorates Christ's death, but symbolizes his life. The broken bread represents the life that Christ gave and distributed in his daily ministry, as well as in his death. Thus it represents the sacrificial life which is incumbent on the disciple as well as on the Master. And participation in the Supper is—or ought to be—a self-dedication both to that kind of life, and to a dying to all sorts of selfish living.

1. Will you name three or four of the best modern works on the Person of Christ, and give point of view of each? 2. What is the best work or works on the Atonement? E. W. G.

1. Dorner's "Person of Christ;" Stalker's "Imago Christi;" Bushnell's "Character of Jesus;" "Ecce Homo." It is not clear whether you mean a discussion of the question at issue between Trinitarians and Unitarians as to the inner personality of Christ as divine or human, or an exhibition of Christ as a historical person. 2. We prefer Dr. McLeod Campbell's. A much compacter book on nearly the same lines is "The Divine Satisfaction." (T. Whittaker, Bible House, New York.)

I would like to know which you consider the best Life of Christ. G. E. H.

It is impossible to say which is the "best." For imaginative and poetical descriptions Farrar's "Life" is perhaps the most remarkable; for information respecting Greek and Roman manners and customs, Geikie's; for Jewish ceremonies, Edersheim's; for scholarly knowledge in matters of chronology and topography, Andrews's; and as a compact compendium, Stalker's. But this list makes no pretense at being comprehensive.

Will you kindly suggest to me a brief manual of Christian doctrine suitable for use in Sunday-school and young people's organizations? I do not want anything sectarian, but something Christian.
A PASTOR.

The most Christian thing we know of for the purpose named is "Jesus the Carpenter's Son," in which the doctrine is exhibited in the life. Probably something more "doctrinal" is wanted, for which purpose there is a variety of excellent catechisms sold by the American Sunday-School Union, some of them more and some less elaborate. You would do well to send to them for samples.

We understand that the words and teachings of Jesus were first written down about thirty years subsequent to his ascension from the world. Will you kindly state whether it is now generally believed by fair Christian scholars that the record of his sayings as written by the Evangelists is all subject to the infirmity of human memory? G. R. G.

See John xiv., 26. Any theory of inspiration holds that the disciples were so inspired by the Holy Spirit as to give practically the teachings of our Lord, but not necessarily with verbal accuracy.

In reply to "F. L. A." (July 21):

"The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heav'n."

The author is Milton. The lines form part of a speech of Satan in the first book of "Paradise Lost."
W. L. S.

Will some reader give the author of the following

"A pebble on the streamlet scant
Has turned the course of many a river;
A dewdrop on the baby plant
Has warped the giant oak forever"?
E. D. D.

"C. S. N.," in Notes and Queries of May 12, 1894, asks about the "Christian Union Churches." Does he not refer to the independent churches which are called by that name, and were organized in Ohio during the first years of the Civil War by Elder J. V. B. Flack? I have lately come among some of these people, and have met one of their ministers. They are mostly found in the West, though there are two organizations in New Hampshire and five in Vermont, then none east of Ohio, where there are 103. See Vol I., American Church History Series.
A. D. B.

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Correspondence

There Are Strikes and Strikes

To the Editors of The Outlook:

Inclosed find evidence that the General Managers are trying to crush labor organization among employees. This paper contains copy of contract that employees are required to sign if they wish to go to work. I obtained the original from a man who refused to sign it, and as a result was discharged, even though he had been carefully patrolling the yards and looking after the interests of the railway company since the strike first took effect. This contract is only a sample of what most of the roads are requiring. The Manager of the "Soo" road publicly offers to discharge all employees whom any one can prove to be members of organizations, particularly of the A. R. U. You condemn the strike; but what can labor organizations do for their members—aside from insurance—if they do not strike? Would you have a law passed, as suggested in last week's Outlook, making it impossible for men to combine and stop work on the railroads, and still leave them subject to discharge or reduction of wages as the greed of the Managers may dictate?

GEO. G. FULLER.

Minneapolis, Minn., July 14, 1894.

The contract referred to in this letter is as follows:

MINNEAPOLIS & ST. LOUIS RAILWAY CO.
W. H. Truesdale, Receiver.

.....189..

I hereby certify that I am not a member of the American Railway Union, so called, and hereby pledge myself not to become a member of said organization so long as I shall remain in the employ of W. H. Truesdale, Receiver, or of the Minneapolis and St. Louis Railway. A violation of this agreement on my part to be considered sufficient cause for dismissal at any time.

.....
Employed as.....M. & St. L. Ry.

Witnesses:

..... } Must be signed by two witnesses.
..... }

1. We do not condemn all strikes. We have often affirmed, and we reaffirm, the right of workingmen to organize, and to quit work in a body, provided all peaceable means of redressing a grievance have first been exhausted.

2. But neither do we approve all strikes. In the last strike the trainmen quit work, not because they had any complaint against the railroads, but to compel the railroads to break their contracts with the Pullman Palace-Car Company, to the great discomfort of the traveling public, when neither the trainmen, the railroads, nor the public had any right to demand that the Pullman Company do what the trainmen, or some of them, thought the Pullman Company ought to do. Such a strike is preposterous; it is both irrational and immoral. It has inflicted a serious injury on the cause of the workingmen.

3. The fact that *one* railroad refuses to employ members of *one* hostile labor organization is hardly evidence that "the General Managers are trying to crush labor organizations among employees." And we cannot find fault with a railroad corporation for refusing to employ as a trainman a member of a particular organization, which not only has been endeavoring to bankrupt the railroads, but which also, through its President, declares itself still at war with the railroads. The railroad is not morally bound to employ an avowed enemy in its service. Requiring a pledge not to belong to any labor organization would be quite another matter. That would be unjust, and against public policy.—THE EDITORS.

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Our Next Duty

To the Editors of The Outlook:

The Outlook in its issue of July 14 declared that our first duty in connection with the strike was to support the President in his efforts to put down riot and enforce law. This is true; this has been done. Our next duty is to discuss why the action of the Government aroused so many pacific working people to a new spirit of bitterness. If the common people of this country get it into their heads that law in America means injustice, that government means oppression, good-by to hopes of democratic order and peace. We do not criticise the Government for putting down violence; every friend of labor will and does only indorse the Government in that; but for *the way* in which Government (State and Federal) did this we have a criticism to utter, a criticism which, now that the violence has been repressed, we need to utter; for it is possible to restrain violence in such a way as to create eventually a thousand times more violence than it restrains, and this, we fear, is what our Governments have done.

What did they do? They issued various injunctions, proclamations, etc., calling upon all rioters to keep the peace, bidding all men to desist from interference with the trains, enjoining workmen from seditious conspiracy, etc., etc. They sent marshals and troops to protect the property of the railroads, to guard trains and force their movement in the disturbed centers, with directions to fire when necessary. Was this all that Government did? Substantially. Was there anything wrong or unjust in this? No. What, then, was the mistake? The mistake was—the fatal blunder was—precisely in the fact that this was all that Government did. It ought to have been wise enough to see that back of the riot and violence on the part of the mob there was a lawful and law-abiding action of the workingmen against the railroads. The workingmen may have been in the wrong; but they who, at least outwardly, had not broken the law should not have been practically identified with the lawless, and condemned before they were tried. The Government in its very first and in its every manifesto should have said: "Of the real question between the railroads and the men we cannot at this time judge; there is evidence of a large following on each side of the case; the presumption is that there is truth on both sides of the quarrel. But of that we cannot now judge. Our first duty is to preserve the peace. We shall then appoint, or ask Congress to appoint, a committee of investigation or arbitration. Meanwhile, we command and enjoin," etc., etc. If Government had said that—if it had gone on to take counsel for preserving the peace, with peaceful workingmen as well as with the railroad corporations, Government to-day would not be—as we fear it is—declared by thousands and thousands of peaceful workingmen to be a mere tool and creature of the corporations. The press generally has sustained Mr. Cleveland, but it is not to be forgotten that at great meetings all through the land, like that at Cooper Union Thursday night, composed certainly of peaceful men, addressed by such men as Henry George, Father Ducey, priest of one of the largest and wealthiest Roman churches in New York City, James A. Hearn, and others, the names most hissed and greeted with groans of derision were those of President Cleveland and Attorney-General Olney. It cannot be said that it was a meeting of Anarchists. Every speaker denounced violence, and received the applause of the vast audience; but every speaker denounced the prostitution of law to injustice and of order to oppression, and was still more applauded. Now, we do not accuse the Government of doing this, but we do accuse the Government of *appearing* to do this—of creating an animosity against law, which is the worst thing it could possibly have done.

Think of its effect! If peaceful workingmen feel this, what must be the effect upon lawless, restless men in hot tenements in our great cities? Gatling guns may suppress mobs, but they are helpless against the solitary dynamiter and the silent incendiary. We want, indeed, no compromising with or truckling to the mob; but let not the fair name of law and order be spoken against by siding with one party in a great open industrial question. It may otherwise be that the guns of order shall light the fuse of the bombs of disorder and of anarchy. Let us enforce the law, if necessary, with guns, but in the same moment let us make it plain to all men, as the Goverment did not, that we do it in the name of justice and not of corporate wealth. Next time let us be wise in *the way* we enforce law. To learn this wisdom is our next duty. Justice will restrain better than Gatling guns. W. D. P. BLISS.

Boston, Mass.

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Pronunciation

To the Editors of The Outlook:

We not infrequently meet a man who is "Sir Oracle" in the matter of correct pronunciation, but most of us often have cause to blush. The writer once occupied a chair in a Western college, and among the good customs of that body of teachers was the spending of the first five minutes of the weekly Faculty meeting in speaking of mispronunciations made by any member. This caused care, and it made at least one careless man quite attentive. There was no pride cultivated; all felt that it was simply doing a very humble duty to regard good usage in the matter. It was no work of supererogation upon which we might felicitate ourselves. A few years outside such influences have produced a slight return of carelessness and a sense of ill-desert, and, having now determined to reform, and to do the common duty of correctly using the language, it is distressing to find that it is rendered more difficult than ever to do it.

Attention to the difficulty was strongly drawn by the fact that, for a few days, one of the newest and best dictionaries has been the only one accessible. Its inadequacy is very marked in this matter of pronunciation. Large bodies of words which are admitted to be correctly pronounced in at least two ways are here set down in hard and fast lines with no choice. The effect is depressing. So many houses will have this one dictionary. The children will learn to take this narrow view, and to be offended at the "slovenly" pronunciation of the preacher and the teacher. We shall hardly dare to speak at all. In the flow of oratory there will suddenly come up the specter of the horrible thought, "Is that pronunciation correct by the —— dictionary? And rather than take the risk we will choose a less expressive word, marring the thought and destroying the spirit of the utterance by the lapse into self-consciousness.

Perhaps it is not very important, possibly not as important as the spelling reform, but it is vastly more worth our while to talk about it. Spelling reform requires too large a change. A man already "risen" will not make it for the sake of the "rising generation." Not so in pronunciation. Every house and every school-child should be furnished with a book which should contain the latest allowed pronunciations of all words whose pronunciation is not obvious. This book should be issued every five years, and under the auspices of some Society or Academy entitled to speak with authority upon the matter of good usage, and should be sold for twenty-five cents. The expense of its preparation could be liberally met by the publisher's copyright. Why not? B.

Our correspondent will find Phyfe's "Seven Thousand Words Often Mispronounced" useful as giving the dicta of several authorities for each word.—THE EDITORS.

Pure
Cleveland's
Baking Powder
Sure

Concerning Casimir-Périer

Mr. George W. Smalley thus writes in the New York "Tribune" about French traits as illustrated by M. Casimir-Périer, the new President of France:

"Two stories are told of M. Périer, either of which might present him in a false light to the non-French public. He is said to have resisted all entreaties to be a candidate till his mother was sent for and M. Burdeau laid the case before her. She listened, told him in a sonorous phrase, which reads as if it had been embellished for print, that, having history in mind and being inspired by affection for her son, she declared to him that his grandfather, the great man of the family, would have told him it was his duty to stand. Thereupon she walked out of the room

Nerve-Tired

This is the season when many people are heard making this complaint. The nervous system is out of order. It has become weakened by overwork or worry, or by the change of season. Work seems to be a drag, and there is a tired, worn-out feeling from morning until night.

HOOD'S
Sarsaparilla

is needed to tone and strengthen the nerves and overcome that disagreeable feeling. You cannot have strong nerves when your blood is impure or impoverished. Hood's Sarsaparilla makes pure blood and thus supplies nervous strength. Take it. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache. 25c.

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and the son yielded. It has to be remembered that in France, not only upon the stage, but in the reality of private life, the mother is a sacred personage, even more sacred than elsewhere, and far more habitually looked up to as an authority by men in mature life. Such an appeal would not have been made here, perhaps not in America, but in France it is thought the most natural thing in the world, and everybody likes M. Périer the better for his filial deference.

"The other relates to his reception of the news of his election. The President of the Senate, M. Challemel-Lacour, made the formal announcement to him. The scene, though formal, was private, and the evidence is hearsay. There was a little speech; then, "pale, filled with a profound sense of the tremendous responsibility placed upon him by his fellow-citizens, M. Casimir-Périer, when M. Challemel-Lacour thus addressed him and ended by embracing him—wept." But tears are not thought unmanly by the Latin races. Men shed them under much less provocation. Heroes weep upon the stage in almost trivial circumstances, and elsewhere than upon the stage tears and other displays of uncontrollable emotion are accepted as evidence of a just sensibility of character. We may, and indeed should, judge a Frenchman as a Frenchman, not as an American, and by French standards, not by those which that gallant and susceptible people would reject. So judged, M. Périer's tears mean no more than the pressure of the hand, which in America would have been a sufficient substitute both for the embrace and the weeping. If anybody interprets either as a sign of weakness, he will soon find out his mistake."

A New Proletariate

A new kind of proletariate is coming to the front in England—the proletariate of royalties. In a recent issue the "Spectator" comments on the fact that the princes of the royal houses are becoming numerous beyond all precedent. There are scores of them all equal by birth, claiming the highest places and cut off from active careers. The question is, What is to become of them? They cannot marry out of their own caste, they cannot go into trade, they cannot be ambassadors or viceroys, and it looks as if ultimately they might be driven to the point of starvation. The "Spectator" suggests the adoption of a rule that royalty shall not extend beyond the tenth person from the throne, and that beyond that fated line the connections of royalty shall become like other people, and shall have other people's chances and bear other people's responsibilities.

Books Received

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Vedder, Henry C. The Dawn of Christianity; or, Studies of the Apostolic Church. 90 cts.

AMERICAN BOOK CO., NEW YORK

The American System of Vertical Writing.

D. APPLETON & CO., NEW YORK

De Méneval, Baron Claude-François. Memoirs Illustrating the History of Napoleon I. From 1802 to 1815. Edited by Baron Napoleon Joseph de Méneval. Vol. II. $2.

E. P. DUTTON & CO., NEW YORK

Topping, Leila L. The Burden of Ill Health and How to Bear It. 50 cts.

O'Neill, Moira. An Easter Vacation. $1.25.

GINN & CO., BOSTON

Burt, Mary E. Stories from Plato and Other Classic Writers. 50 cts.

D. C. HEATH & CO., BOSTON

Sloane, Florence N. Practical Lessons in Fractions. 40 cts.

J. A. HILL & CO., NEW YORK

Dunning, Rev. Albert E., D.D. Congregationalists in America. $2.75.

HENRY HOLT & CO., NEW YORK

Gardner, Sarah M. H. Quaker Idyls. 75 cts.

JOHN J. HOOD, PHILADELPHIA

Sweney, John R., and W. J. Kirkpatrick. Organ Score *Anthem Book No. 2.* 60 cts.

HUNT & EATON, NEW YORK

Miller, Emily Huntington. Home Talks About the Word for Mothers and Children. $1.

West, Nathaniel. John Wesley and Premillennialism. 15 cts.

WILBUR B. KETCHAM, NEW YORK

Present-Day Preaching. Sermons by Distinguished Clergymen. 75 cts.

LONGMANS, GREEN & CO., NEW YORK

Webb, Sidney and Beatrice. The History of Trade-Unionism. $5.

MACMILLAN & CO., NEW YORK

Clark, J. W. Libraries in the Mediæval and Renaissance Periods. $1.

Ruskin, John. Letters Addressed to a College Friend, 1840–1845. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK

Koch, Alex. Academy Architecture. (Imported.) $2.

Spyers, T. G. The Labour Question. (Imported.) $1.

Maitland, J. A. Fuller. Masters of German Music. $1.75.

Nitti, Francesco S. Population and the Social System. $1.

Hobson, John A. The Evolution of Modern Capitalism. $1.25.

E. R. SMITH & J. T. GEDDES & CO., BATTLE CREEK, MICH.

Simonds, Rev. W. D. American Liberty. 50 cts.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

One Workingman's Policy

A correspondent of the New York "Sun," whose modest signature denies us the satisfaction of knowing anything about him save that his initials are B. S. P., tells the following story, which we wish every just-minded employer and every honest workingman in this country might read. It is full of significance both to "capital" and "labor" in this year of our Lord 1894:

"In the fall of 1857, after the failure of the Ohio Life and Trust Company, business came to a standstill. In New Haven, Conn., where I then lived, a few carriage-shops kept a part of their force busy, but with these exceptions all the great industries of that county were practically closed.

"Among the thousands thrown out of employment was Hobart B. Bigelow, a journeyman machinist, who, after serving an old-fashioned apprenticeship, had been for two years working at his trade in one of the large shops of the city. Some six months before the panic began he had married, and the couple were housekeeping in a three-room apartment in a modest way. Bigelow had in the savings bank a deposit of somewhat less than $200, which he did not wish to draw upon if he could avoid it. He had been engaged in building engine-lathes of a kind for which there was a steady demand when business was normal. When his employers dismissed all their men except two or three, who were kept to do any odd jobs that might come in and to keep the machinery of the plant in good condition, he went to them and told them he did not wish to be idle, that he understood the situation and knew that months must pass before a resumption of business activity could be expected. He asked them to let him come and work daily the usual number of hours, and continue lathe-building, they to charge up against the finished goods the cost of castings, use of machinery, etc., and his time at his regular wages, the latter to be credited to him, and then, when lathes were again in demand, as fast as any were sold he should be paid for his work upon them and a specified percentage of the profit.

"The firm consented. He then went to the tradesmen who supplied his family, told them of his engagement, showed them his bank-book, and arranged with them that on the first of every month he would pay for one-half of what he had purchased during that time, and they would trust him for the remainder until the lathes were sold. Six mornings every week he went to the shop, carrying his frugal lunch in his dinner-pail, and worked his ten hours as briskly and blithely as though times were good. The following spring there was a resumption of activity, the lathes went off rapidly, and before midsummer Bigelow owed no man a penny and had more than $1,000 to his credit in the savings bank.

"Nor was this all. A shrewd business man, one of those capitalists that labor leaders denounce, had seen the young man going daily to his work, and had his curiosity roused sufficiently to make some inquiries about him. He was so favorably impressed that he sought an interview with Bigelow, and offered to set him up in business. The offer was accepted, and the young journeyman within eighteen months from the time of the shut-down was at the head of a considerable establishment, and before many years had passed he was himself a capitalist and a large employer of labor. Nor was that all. He was so highly appreciated by his fellow-citizens that, although a Republican, he was elected Mayor of the Democratic city of New Haven by a handsome majority, and a few years later, in 1880, he was elected Governor of Connecticut. Ex-Governor Bigelow died a few years since, mourned by all his fellow-townsmen; and those who knew him during his entire career like to refer to it, as the writer has done, as an example for other American workmen to emulate when times are hard and the outlook not encouraging. There are always better times ahead for those who have the courage and the faith of this young journeyman mechanic."

.Not as They are Spelled

The absurd and sometimes extraordinary difference between the spelling and pronunciation of English names has been often commented upon. Several lists have been published, but they are by no means complete. The following, it is believed, are, for the most part, new: Woodnesborough, Winsbro; Woodmancote, Woodmucket; Wymondham, Windam; Yaddlethorpe, Yalthrup; Gainsborough, Gainsber; Eskdale, Ashdale; Brampton Brian, Brawn; Brighthelmstone, Brytun; Hallahon, Horn; Meddlethorpe, Threlthrup; Marylebone, Marrowbone; Ulrome, Ooram; Uttoxeter, Tuxiter; Rampisham, Ransom; Pevensey, Pinsy; Coxwold, Cookwood; Crostwright, Corsit; Holdsworth, Holder; Skiddaw, Skiddy.

Strachan should be pronounced Strawn; Colquhoun is Koohoon, the accent being on the last syllable; Beauchamp is Beacham; Duchesne should be pronounced Dukarn; Bethune should be Beeton; and in Abergavenny the *av* is not sounded. Menzies is pronounced Mynges, Knollys as Knowls, Sandys as Sands, Gower as Gorr, and Milnes as Mills. Glamis is Glarms; Geoghegan should be pronounced Gaygan, and Ruthven is Riven. —*Boston Transcript.*

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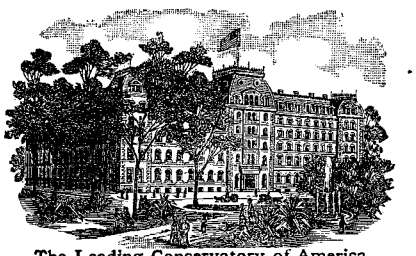

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About People

—Mr. James R. Angell, a son of President Angell, of the University of Michigan, has become Assistant Professor of Psychology in the University of Chicago.

—By the death of Lord Forester the number of temporal peers who are also clergymen in the Church of England is reduced to three—namely, Lord Plunkett (the Archbishop of Dublin), Lord Scarsdale, and the Marquis of Normanby.

—Alexander III. has given to the Monastery of Panteleimon, on Mount Athos, a huge bell, which weighs thirty thousand pounds, in commemoration of the escape from railway disaster of the imperial family at Borki on October 17, 1888.

—When Dr. William R. Huntington was called from Worcester, Mass., to Grace Church, New York City, Dr. Alexander H. Vinton succeeded him as rector of All Saints' Church. Dr. Vinton has now been elected Archdeacon of Worcester. He is the nephew of the famous Dr. Alexander H. Vinton, long rector of St. Paul's Church, Boston.

—Judge Peter S. Grosscup, whose admirable charge to the Grand Jury has been followed by the indictment of the American Railway Union leaders, is only about forty-two years of age. His great-grandfather was a Pennsylvanian and prominent in Colonial affairs, and his grandfather fought in the defense of American independence. Judge Grosscup was an Ohioan until 1883, when he removed to Chicago and became a partner of the late Leonard Swett. In 1892 Judge Grosscup was appointed as the successor of Judge Blodgett in the United States District Court for the Northern District of Illinois. The present incumbent is a McKinley Republican, and was himself once an unsuccessful candidate for Congress.

—Though Mr. Labouchere first entered Parliament in 1864, his continuous service dates from 1880, since which time he has been member for Northampton. His first service to journalism was given in 1870, when, as correspondent of that journal always famous in war correspondents, the London "Daily News," his letters were as interesting as were those of his fellow-laborer, Mr. Archibald Forbes. He then worked a while at the late Edmund Yates's "World," but soon started a similar but in every way brighter and better venture, "Truth." Mr. Labouchere has even been a theatrical manager. The principal incident in that period was when his leading lady, Miss Henrietta Hodson, became Mrs. Labouchere.

—The late Lord Coleridge owed his success as a lawyer to one little incident in his early days. While pleading in a country town the cause of a man on trial for murder, the one candle in the jury-box flickered and went out. The court-room was left a moment in solemn darkness. When the usher replaced the light, Coleridge said: "Gentlemen of the jury, you have a solemn duty, a very solemn duty, to discharge. The life of the prisoner at the bar is in your hands. You can take it—by a word. You can extinguish that life as the candle by your side was extinguished a moment ago. But it is not in your power, it is not in the power of any of us—of any one in this court or out of it—to restore that life, when once taken, as that light has been restored." The jury acquitted the prisoner, and John Duke Coleridge was never afterwards a briefless barrister.

—"The uncrowned King of Poland," as his admirers called Prince Ladislas Czartorisky, was buried the other day with almost royal honors. He was a descendant in the direct line of those Grand Dukes of Lithuania who for a time occupied the Polish throne, and his father was actually President of the National Government when the Russians captured Warsaw. Prince Ladislas married the Princess Marie Amparo, a daughter of the Spanish Queen Christina and of her morganatic husband, the ex-guardsman Muñoz, transformed into the Duke of Rianzeres. Prince Ladislas was therefore really a brother-in-law of Queen Isabella of Spain and of her husband, Don Francisco d'Assisi. They were both present at the funeral. Princess Marie died long ago, and Prince Ladislas married Princess Marguerite, daughter of the Duc de Nemours and granddaughter of Louis Philippe.

Beneath His Dignity

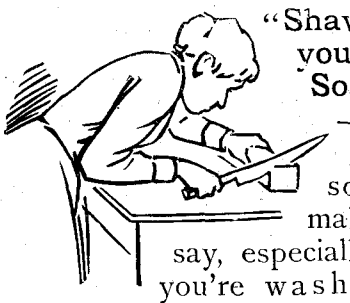
The church-wardens of an English village had placed an organ in their little church, and in the delight of their hearts they told the archdeacon what they had done at his next visitation. He fell in with their enthusiasm, and advised them to have a grand opening, at which Dr. C.—a well known musician—should be present.

The advice was eagerly taken. Placards were posted, and the service was advertised in the local papers. The all-important day arrived, and with it Dr. C., who was at once shown up into the singing-loft, where stood the instrument in a case brilliant with gilded pipes known to the profession as "dummies."

"But where is the keyboard?" inquired the great man, who had already been somewhat disconcerted at the size of the organ.

"Oh," said the church-warden, "we turn un round wi' that there," pointing to the handle.

The amazement and indignation of Doctor C. were beyond words. He had been invited to open a hand-organ!



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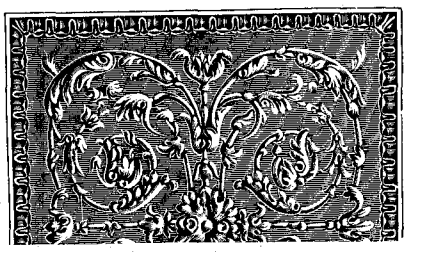

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The Business World

Market Review The disagreement between the House and Senate conferees on the tariff, President Cleveland's letter to Mr. Wilson, the decline in the wheat price to the lowest point on record for this season, the unfavorable railway returns, and the unexpectedly large gold export, were all factors tending to disorganization in last week's market. That prices remained as firm as they did ought to be a matter of congratulation among all security-holders. The commercial strain is by no means a matter of the past, since the effect of the Chicago disturbances is not now so evident as it will be when the full July returns are made up. They will take into account that during the first week in the present month there were received at Chicago nearly 350,000 bushels of grain, as against nearly 4,000,000 bushels for the corresponding week a year ago. For the week ending June 30, 1894, the east-bound traffic from Chicago amounted to nearly 43,000 tons; for the week ending July 7 it had fallen to 11,000 tons, and for the one ending July 14 to 4,000 tons. The money market remains about the same, call money being at 1 per cent., and time loans at 1 per cent. for thirty days, 1½ for sixty, 2 for ninety, 2½ for four months, and 3 per cent. for five to seven months. Commercial paper rates are 3 per cent. for sixty to ninety day indorsed bills receivable, 3 to 3½ per cent. for commission-house names four months to run, 3½ to 4 per cent. for the best single names running four to six months, and 4½ to 5 per cent. for less favorably regarded paper. All of the changes in the averages of the several items which constitute the New York City bank statement were exceptionally small last week, and the excess reserve now stands at about $74,000,000. Since January 1 our total net shipments of gold have amounted to over $64,000,000. When last week's export ($3,800,000) is deducted, the free gold held in the United States Treasury will be reduced to the smallest amount since the gold reserve was established.

Railway Earnings The coal strike, the Great Northern strike, and the beginning of the railway tie-up at Chicago, the proposed tariff changes, the contraction of imports, the floods, the decline in the price of wheat, and the unsatisfactory condition of traffic rates, have all been causes of the increasingly gloomy reports of railway gross earnings for the past half-year. In January the loss was 12.25 per cent. over the corresponding month last year; in February, 12.54 per cent.; in March, 13.05 per cent.; in April, 14.86 per cent.; in May, 17.55 per cent.; and in June about 21½ per cent. As to the amount of money lost when all the roads have made returns, the "Commercial and Financial Chronicle" believes that the aggregate for the half-year will foot up close to $100,000,000. Of roads which have reported for the six months, the heaviest loss was sustained by the Atchison system, over $5,000,000, followed by the Northern Pacific, over $3,000,000, and the New York Central, St. Paul, Lake Shore, and Missouri Pacific, each over $2,000,000. Of roads which have so far reported for but five months, the most astounding loss has been that of the Pennsylvania Railway, in the enormous sum of over $9,000,000. The Union Pacific and the Reading each lost over $3,000,000, while the Burlington, Erie, and Baltimore and Ohio's decreases were over $2,000,000 apiece. As to net earnings, the report for May has now been made up, and is the worst on record. The loss for January in net earnings was over 8 per cent.; for February, over 16 per cent.; for March, more than 17 per cent.; for April, 22.3 per cent.; and now for May 33.79 per cent. Thus, in the five months, net earnings have been decreased by over 20 per cent., and this despite a saving of more than $31,000,000 in operating expenses.

The Government Crop Report The Agricultural Bureau report shows a disappointing condition for spring wheat. Nebraska's is rated as 40; South Dakota's, 44; North Dakota's, 68; Iowa's, 78; and Wisconsin's, 95—an average of 68.4 as against 74.1 last year. Contrariwise, winter wheat stands at 83.9 compared with 77.7 a year ago. The general average of corn is very satisfactory, being 95 as against 93 last year, and the acreage is reported as having been increased by 4,000,000 acres. It is to be hoped that the crop will not suffer from dry weather. As to the several States, Pennsylvania is quoted at 82; Tennessee, 89; Kentucky, 90; Ohio, 92; Michigan, 93; Texas, 94; Indiana, Kansas, and Nebraska, 96; Wisconsin, 98; Illinois, 99; while Iowa, Minnesota, and Missouri are at the highest mark. The oats crop is not encouraging, and is rated at 77.7, as against 88.8 last year. The condition of rye remains about the same as then, but barley has fallen off from 88.8 to 76.8. In this connection the report of all our breadstuffs exports for the past fiscal year is impressive reading. The aggregate value of such shipments was but $166,000,000, as against $200,000,000 in 1892–3, and nearly $300,000,000 in 1891–2.

Exports and Shipments The results of trade depression and tariff agitation are patent enough in the report of the fiscal year just ended. In it, though our merchandise exports ($892,000,000) have been exceeded only twice (1880–81 and 1891–92), our imports were not quite $655,000,000—an amount less than for any year since 1885–86, and more than $211,000,000, or 25 per cent., less than a year ago. The excess of exports over imports is therefore about $237,000,000. Only three times—namely, in 1877–78, 1878–79, and 1880–81—has there been a greater balance of trade in our favor. If we include silver as merchandise, then the excess of exports over imports (nearly $275,000,000) was never so large as last year. Silver shipments for the fiscal year (over $50,000,000 gross and $37,000,000 net—were in both cases the largest ever known, while imports of the white metal (about $13,000,000) were the smallest since 1882–83. Gold exports were $77,000,000, and imports over $72,000,000, thus showing that the imports for the last half of 1893 very nearly offset the exports in the first half of 1894.

Fresh Water Pearls Our National wealth may soon be appreciably augmented by a new resource, if the circulars of inquiry which the Fisheries Commissioners have sent out should elicit favorable replies. The circulars were prepared for the Commission by Mr. Kunz, the expert in precious stones of Messrs. Tiffany & Co., and seek information as to the exact condition of our fresh-water pearl-fisheries. Pearl-bearing mussels are found in comparative abundance, but the pearls have often proved valueless, owing to the methods used in extracting them. Hence arise the inquiries about the nature of the streams where the mussel-beds exist, the geology of the section, and the proportion of mussels in which pearls are found, but especially about the methods of fishing and of extracting the pearls, ending with the very pertinent question, "Is State protection of beds desirable?"

Brazil The growing trade between ourselves and Brazil has received this significant notice from a high authority. Colonel Howard Vincent, recently speaking at Sheffield, England, said:

> For the development of the prodigious resources of Brazil, England has advanced some £100,000,000. Under the settled government of the dethroned and defunct Emperor Pedro it produced a fair return in interest, and a larger one in orders to English workingmen for steel rails, machinery, and railway plant. In 1860 we sold to Brazil twice as much as we bought. Now the tables are turned, and we sell but one-third of what we buy. The trade of Brazil with the world increased 20 per cent. between 1880 and 1891, but only 6 per cent. with Great Britain. It has still a downward tendency. The Germans are very strong in the rich province of Rio Grande do Sul. But the United States has become our most formidable opponent. In 1881 they persuaded the credulous young republic to admit their manufactures either free of duty or at a great reduction over ours. The result has been a loss of revenue which has to be made up by an increase of some 50 per cent. on the duties on English goods. This puts them at an obvious disadvantage. . . . The total volume of the British trade with Brazil amounts to over £13,000,000 a year, of which two-thirds consist in purchases in Brazil. This preponderance of import over export on our part is a new feature in the commercial relations between the two countries in the past twelve years, and one, unfortunately, often duplicated at the present day. . . . While the importations from Brazil have quadrupled in the last thirty years, British imports have declined. Nor do we find that the whole volume of British trade with the Republic represents so satisfactory an increase as could be desired. While it amounts to about one-fourth of the total external trade of Brazil, British commerce, according to the eminent statistical authority of Mr. Mulhall, has increased 6 per cent. between 1880 and 1891, while that of Brazil with the rest of the world increased 20 per cent. . . . Already in 1892 the Brazilian budget law increased by 60 per cent. the duties on cotton and wool manufactures, mainly derived from England, and by 50 or 60 per cent. the duty upon other articles of import. It is satisfactory to find that Sheffield cutlery has not as yet been seriously affected. But it holds its own only by enforced cheapness, and that too often means an undue cheapening of wages. Axes, hatchets, picks, and other articles in the manufacture of which we excel, are, however, being obtained from the United States.

Egyptian and American Cotton For every eighteen acres of cotton cultivated in the United States Egypt cultivates one; but when the reservoirs storing the Nile's overflow are constructed, the Egyptian cotton acreage will be doubled. Strange to say, while we are producing more raw cotton than we can possibly use, and exporting it in great quantities, 40,000 bales of Egyptian cotton (60,000 bales according to our standard), and valued at $3,000,000, were imported by the New England mills last year. It seems that for the making of sewing-threads and goods requiring a silky or lustrous finish, as Balbriggan and Lisle-thread hosiery for instance, our cotton is unsuited. With its staple from an inch to an inch and a half in length, the Egyptian cotton fills the bill. This year's out-turn in Egypt will be upwards of 700,000 of their bales, or 1,050,000 of ours.

Windmills In addition to those of pumping irrigation, and drainage, windmills may perhaps soon have another use. By the introduction of new apparatus, great things are anticipated by experimenters from wind-power in the domain of electricity. It is thought that an average rate of 7¾ miles an hour can be counted on, and, this being so, any one with a windmill can have electric lighting by attaching a small dynamo and a few storage batteries.

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NEW HAVEN, CONN.—For sale, 14-room brick and stucco house; two blocks from Yale College. Garden, fruit-trees, etc. Excellent place for family having son about to enter Yale. Terms reasonable. Address No. **6,980,** Outlook Office.

WANTED—By a young girl of refinement, a position as companion. Writes well; reads, sings, and plays agreeably. No objection to traveling. References given and required. Address Miss MARY A. PAGE, Berryville, Clarke Co., Va.

WANTED—By German lady, position as governess to teach German and music (willing to care for children), or as German teacher in private school. Best of references. ANNA MOEGLICK, 430 Delaware Avenue, Buffalo, N. Y.

WANTED—Six motherless girls, ten or twelve years old, to be the only boarding-pupils in a well-established day-school of ninety pupils. Happy, refined home, and mother's care. Address Mrs. J. E. VON TASSEL, Milwaukee, Wis.

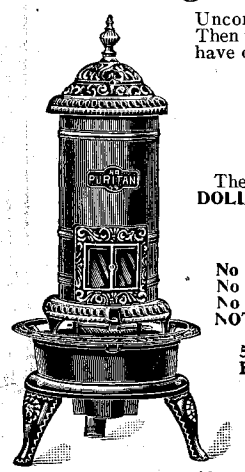
WANTED—The use of $7,000, to secure valuable property and erect buildings for boarding department in connection with well-established day-school entering seventh year. Full deed given. Address T. H., No. **7,041,** The Outlook.

A LADY of education, ability, and social standing, with one child, desires a position as matron in a college or school; best of references. Address No. **7,049**, care The Outlook.

Baby Army for a Baby King

A pretty and ingenious "toy" will be provided for his Majesty Alfonso XIII. of Spain (says the "Westminster Gazette") when the youngest monarch in Europe takes his court for the summer months to San Sebastian at the beginning of next week. The little king will then be initiated into military life by taking command of a battalion of troops varying in age from five to eight years. There are 700 of these baby soldiers, and they wear the blue uniform and red cap of the "*miquelet*" Spanish regulars. The weapons have all been specially made to suit the infant requirement. All the different classes are represented in this battalion, from the small son of General Tolaviega down to the sons of laborers and artisans. The drummers are perhaps the most amusing and picturesque members of the party—their enthusiasm for their work is boundless; but the organization is strictly according to rule, and an officer of the San Sebastian garrison has been drilling the recruits and their officers for a month past.

Was it Cold in the Cottage Last Night?



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Spurgeon.

"Westwood," Beulah Hill, England.

The above letter from the late eminent preacher, C. H. Spurgeon, is one of thousands of testimonials to the wonderful curative properties of my **BALSAMIC ELIXIR,** which not only cures Consumption, but gives instant and permanent relief in cases of Asthma, Chronic Bronchitis, Influenza, and all Chest Afflictions.

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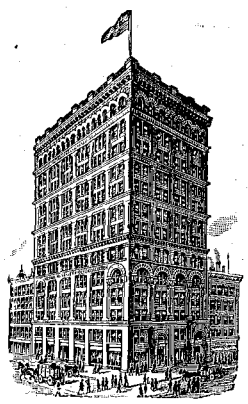

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